THE UNITED CHURCH

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

PRINCIPAL ED LUTE OF NAPARIMA COLLEGE
(see page 8)

Those Penny Stocks
by M. B. Pengelley

Trade Union Martyr
by W. C. Heine

Letters

Teachers for Indians

Dear Sir: Thank you for your reminder "School-Teachers on Indian Missions." The subject could stand more than three inches even if it is on the editorial page.

Here is an area of real need and tremendous challenge for the church. . . Few of our Indian youth graduate from high school. (Many drop out because they have no real encouragement and little that approaches a normal chance since village schools stop at Grade 8.) The National Employment Service in a 1955 nation-wide study found it difficult or even impossible to place in employment persons with less than Grade 10 education. ("Are you thinking of Leaving School?" N.E.S. q.v.)

. . . Seldom if ever have we had enough qualified teachers for our villages. We still need them for this year. We shall be needing more for next year. God help us if we fail in this.

Ocean Falls, B.C. (Rev.) O. R. Howard.

Dear Sir: Some months ago I read some articles on apartheid in South Africa and was all "fired up" to write asking what we as a Christian Church are doing to bring such practice to a halt. Then I realized that, on the whole, we are blind to a need at our own door. There is a great work to be done among the Indian peoples of Canada. We need **well qualified,** dedicated Christian teachers to go out to the Indian villages. Our church is apparently blind to the crying need. We need able, dedicated missionaries who are prepared to go and live and work on the reserves. Our church is so negligent of the work to be done that the sects are moving in and the consequences are tragic. . .

Prince Rupert, B.C. Douglas Archibald.

Whither the Women?

Dear Sir: Having considered with the women's organizations of the church here the important matter of the integration of women's work, and having been met with their concerted objections together with a number of questions to which there appears to be no answer, there seems to be a great need for some further clarification.

We have been told that this is the most important matter to come before the church since Church Union, but we have not been told why it is so important nor have we been told what the real object is behind this move toward amalgamation. In view of the avowed importance of this matter, some clear statement of purpose seems called for. Why should women's groups which have functioned so well for so long now be combined under the General Council?

We are told that the new Board of Women would be a "non-administrative board." But this tells us nothing as to what the status of this board would be, nor does it enlighten us regarding their positive functions and powers. Perhaps these have not yet been worked out, but it would be helpful to know what is envisioned by the architects of this movement.

Prescott, Ont. (Rev.) M. B. Jose.

Davidson Scores on Plays

Dear Sir: I am an old woman, 81, and arthritic. I read bits of **The Observer,** but the print is too small, eye straining. In the July number I enjoyed (as usual) the Rev. J. A. Davidson. I dislike plays based on the Holy Bible, also TV renditions of Bible stories. Nor do I like church pageants, where the Lord Jesus Christ is represented by a doll in a cot.

I read the Bible consecutively. It is more soul satisfying, than "Daily Light" style books which pick out texts, and lift them out of their setting. To Mr. Davidson's "Ad Lib" a hearty Amen and Amen.

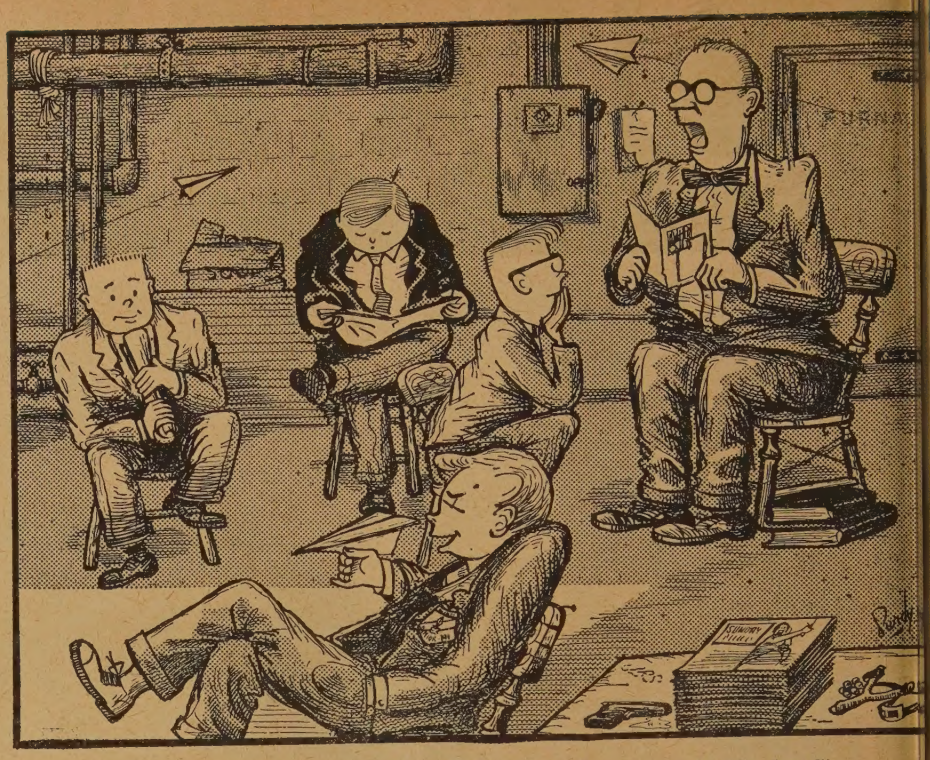
Calgary, Alta. (Mrs.) Emily C. Edwards.

Dear Sir: It was good to read in **The Observer** the timely column written by the Rev. J. A. Davidson, in defence of The Holy Bible, so against the secularizing and trivializing the scriptures by entertainers.

Many, many people will thank him for that article. . .

The best interpretation of the Bible comes from our pulpits by well-educated, truly Christian ministers.

Nesbitt, Man. (Miss) Catherine Walker.



"Wait'll we move up to the Senior Dept.; their papers make terrific darts!"

Life with the Bomb

Dear Sir: Your article on the Atlantic Congress leaves one with the impression that Europeans are unconcerned about nuclear tests and the threat from radioactive fallout.

It is not surprising that a NATO conference would have little reference to the danger of a possible future war wiping mankind from the face of the earth. NATO's task is rather one which seems to promote the possibility of such an outbreak. . .

Nor is it surprising to discover that the conference would be attended by a "titled British bank official" who would state that the British "have learned to live with the bomb."

If Britishers are not afraid of nuclear extinction, how does one explain the tremendous mass backing given the Easter protest march, with an estimated 15,000 people participating? How does one explain the revolt from within the ranks of the British Labour Party, against a policy whi stops at anything less than unilateral nucle disarmament? Or how explain the fact th the so-called "Red" Dean of Canterbury, suspect figure surely, can take a petiti with over 30,000 signatures to the forei ministers' meeting in Geneva? . . .

Welland, Ont. Robert Wrig

Medicine and Religion

Dear Sir: I have just returned from a weeks course in Chinical Pastoral Traini at the Toronto General Hospital and t Toronto Psychiatric Hospital. . . .

The course, started last year, is design to provide ministers of all denominatio with an opportunity to deepen their unde standing of pastoral care and develop great skills in ministering to the needs of peop It was instituted because of the concern many in the medical and religious fiel for the health of the whole man, and t realization that close co-operation is need between medicine and religion.

At the moment the number selected f training is restricted to five, who have h five to 15 years of pastoral experience sin ordination. It is hoped that in the futu the number can be increased, and that religious denominations will have the oppo tunity of sending representatives. . . .

The Rev. J. A. Breckenridge, Montrea is supervisor of training.

Kitchener, Ont. (Rev.) Robert McCullou

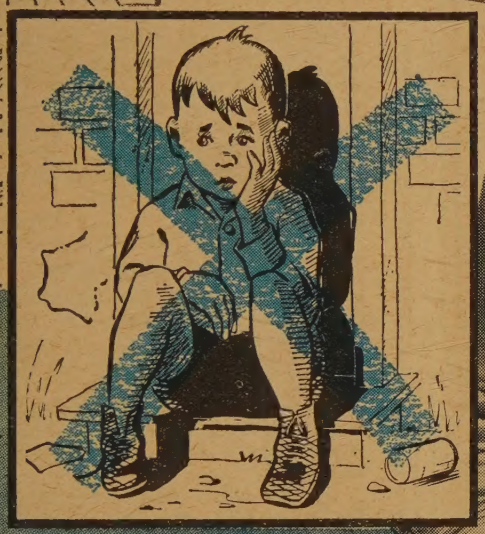
Ministerial Pen Pal

Dear Sir: As a first-parish country mi ister of the Presbyterian Church of Ne Zealand, I am anxious to establish for o mutual benefit a correspondence with similarly placed minister of The Unite Church of Canada. I am therefore writi to ask if it would be possible for you

(*Continued on page* 4)

BECAUSE SOMEONE CARED...

Tommy went to camp!



Hundreds of children like Tommy—from the crowded dowtown tenements and run-down areas of Canadian cities—went to camp this summer because others more fortunate cared enough.

The church's fresh air camps, carried on by downtown missions and churches, are just a small part of the extensive programme supported by the Missionary and Maintenance Fund.

You can put your dollars to work for Tommy and thousands like him, through regular contributions to the M & M.

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publish a request of this kind in your paper, with the request that anyone interested communicate direct with me, on the understanding that I will answer all replies which may come.

(Rev.) L. R. Hampton, BA, BD
P. O. Box 52,
Riversdale, N. Z.

Orphans from China

Dear Sir: In a recent edition there was an item entitled "Adopt 3,000 Orphans."

In Victoria there are a number of Chinese folk interested in adopting Chinese orphans from Hong Kong. Canadian immigration laws say "Only blood relatives can be brought into the country." The results have been that some have gone to the U.S., turned

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The REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

R.C., and readily gotten orphans from Ho Kong.

The National Council in the U.S. is to commended on their recent action. But w can we in Canada do to enable childl parents of Chinese origin in Canada to ad orphans so desperately in need of home Victoria, B.C. Ibbs Ave

Beautiful Dollars!

Dear Sir: Your basic premise in "T Good and the Beautiful" is as far wrong were the money changers in the temple. T church idea of beauty is becoming more a more the colour of the green on dollar bi

The ugly unpainted box churches co at least be left open and available for a one who felt need of sanctuary, and locked in case the pretty chairs are stol of course Sunday schools should not be the basement, but is wall-to-wall broadlo really essential? . . .

Your description of the young famil contributing more than they can affo week after week is touching, but most us are unable to afford the luxuries that church is purchasing day after day. T church is forgetting the reason for its bei and is stepping ahead in the race for mat ialism. There must be a happy medium, the medium has been passed and is fad in the distance.

We give to our church, but in six ye we have not had one call from a minis —even for a death in the family—they so busy picking colour schemes for n buildings. We give, but the past couple years we have grumbled; in time, you w have empty buildings full of bitterness, a pockets full of green beauty.

Calgary, Alta. Alfred West

Backbencher Faces Facts

Dear Sir: I wish to commend the R Frank Morgan's article "A Backbench Looks at a Conference." Several senten and phrases seemed to me particula striking. . .

Consider the phrases: "uniformly respe able and quite dull," "no debate of issues," and "is not in touch with life outs the church" . . .

We are often dull, we seldom **do** f power in daily practice of our faith, masses are seldom **exposed** to issues, alone encouraged to debate them. . .

This article faces the facts.

Ottawa, Ont. David Mill

Mind Your Own Business

Dear Sir: I have read the complete rep of the London Conference on marketi boards and where the committee was wor ing over the compulsory features. . .

Marketing boards are democratically ru The compulsory feature is the only too the Act has to make it function. Take th away and it falls flat. The farmers a fighting for their economic lives and would thank the conference to keep out a not lend themselves to be spokesman f big business.

Komoka, Ont. Blair Gra

Practical Politics

Dear Sir: Your editorial on the ne political party struck a very practical no It is right and proper to take a stand a have opinions on national questions. That such a new party is far too narrow based and not sufficiently national in sco is a valid point. . .

I hope you will continue to express vie on all Canadian topics in a clear and defin manner.

London, Ont. John A. McN

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IN THE NEXT ISSUE

Archibald and Alcoholism
By M. B. PENGELLEY

Frank about Farming
By J. SHERIDAN BOLE

Observations

ON THE LEFT SIDE OF THIS PAGE, in addition to the index, and the usual things about who the publishers and editors are, there are three important little items most readers overlook. Two are symbols, one is a figure which changes every issue.

ONE IS A TRADE UNION LABEL which shows that the skilled workmen who manufacture this paper in the printing plant of Ryerson Press are all union men. They pay their dues, work under contract and receive the union scale of wages. This wasn't always so. And behind that label there are many stories. It doesn't mean that we can't say what we think about James Hoffa, or criticize big labour as freely as we criticize big management. It does mean (and we think of this when the Ryerson Press family gets together for a picnic or a Christmas party with wives and children) that we are glad that the men and women who operate the linotypes, run the big presses and set the type in The United Church Publishing House have a decent standard of pay, and a measure of security for themselves and their families.

THE OTHER IS AN ABC symbol, and it stands for Audit Bureau of Circulations. It hasn't been there long, just a few issues actually. It means that THE OBSERVER'S circulation is now officially audited by the organization to which advertisers look for verification of circulation claims. We believe we are the first and only Protestant paper in Canada to carry the ABC symbol.

"CIRCULATION THIS ISSUE" is the third little item we point out below the mast-head. It changes every issue, and we are happy to say—as we touch the oak veneer of the editorial desk—that it keeps going up. Last September 1 it was 219,114. This issue it is 261,316. Over 2,000 congregations are now on the Every-Family-Plan.

THE NAME OF MR. PENGELLEY has disappeared from the mast-head this issue, too. He has moved to a public relations desk at Imperial Oil where we wish him well. He has another story in the series on gambling, page 12. We are grateful that when he left for his new position in mid-summer he left behind a few completed manuscripts. They will run this autumn.

* * * * *

● OUR COVER STORY this issue on Principal Lute and the colleges on Paradise Hill in San Fernando (see p. 8) is one more result of THE OBSERVER Tropics Tour last winter. We hope soon to announce another such conducted tour for next mid-winter, but numbers will have to be limited. Already several have asked us to put their names down. Those interested may write and we will send detailed information as soon as the plans are completed.

* * * * *

● THE SONS OF FREEDOM CHILDREN who have been forcibly kept from their Krestova parents these several years have been allowed to go home. The costly New Denver School will be closed. The parents have promised to send the children to school. Had they done so in the first place, of course, the school would never have been established. B.C. people will now sit back and see if the Freedomites keep their promises. The rest of the country will sit back and see if the B.C. government may finally use some of the savings to implement the recommendations laid down by the commission. It carefully studied the Doukhobor problem, but has not yet seen government adoption of suggestions. THE OBSERVER visited New Denver and Krestova last autumn. The United Church has a Russian-speaking missionary, the Rev. T. M. Karpoff, working in the area.

* * * * *

● THE STRIKINGLY BLONDE wife of a prominent elder in a small congregation was ushered down the centre aisle of her church recently, just a trifle late. The startled glances of the choir and singing congregation turned quickly to self-conscious smiles as they sang, "Dear Lord and Father of mankind, Forgive our foolish ways." The Sunday before, and all through her life the lady had been a brunette. This calls forth from us no comment about the beautician's art or the loveliness or vanity of women, but an expert on church worship would point out that subjective hymns are not recommended for the opening of a Sunday morning service of worship. ●

Editorial

For Men Too

THERE is no doubt that when it comes to certain matters in international affairs women of the church are much better informed than men.

The average man may know as much or more about UNO and NATO, SEATO and UNRRA than the average woman. But ask the average United Church family about Camundongo, and Kitwe, Naparima, or Kwansei Gakuin, and the man will be ignorant and the wife informed.

To a man, Knob Lake is iron; Elliot Lake, uranium; Kitimat, aluminum. To a woman they will be new and interesting communities where the church is at work.

Why? Well for years the women of the church have been organized in groups reading the mission study books. So have the girls! Some of the boys in the YPU's are informed too, but not many men.

Long before there was a UN or League of Nations, before most countries had ministers of external affairs or numerous embassies and trade commissions abroad, the Church was internationally minded. It always has been.

Before there were study groups of International Affairs or League of Nations Societies, or world-betterment organizations, little groups of church people met and studied and prayed, wrote letters, sent gifts, and received first-hand reports of conditions in Asia, Africa, the South Seas, and Arctic lands.

In recent years such study has been organized in a big way. Thousands of churches, scores of denominations, co-operate to produce good materials. Each year a special field of study is made.

This year it is Africa. And Africa is a fascinating continent, with 225 million people emerging from the centuries of darkness, on the march from the jungle to Accra.

And this year there are excellent materials for study, including the film "I'll Sing, Not Cry," and readable books such as *African Manhunt*. We hope more men, like their wives and daughters, may be persuaded to take seriously this sort of study.

MINISTERIAL ETIQUETTE

LETTERS to the editor indicate that too many United Church ministers fail to observe those ecclesiastical niceties which help so much to keep the pastoral relationship sweet.

For example, some ministers spend more time visiting their old charges than they do working in their new ones, without bothering to pay their respects to their successors. Some we are told accept invitations to baptize babies, perform marriages and conduct funerals in other churches without invitation from the session or minister.

And some ministers can be so difficult when a bride wants to have her uncle, or a former minister who baptized her when she was a baby, officiate at her wedding, that a girl won't dare make her preferences known.

People themselves can be pretty thoughtless about th things, and it is hardly to be expected that the typ bride's mother will know the proprieties. That make all the more important that ministers be very though and courteous to each other.

The relationship between minister and people is very delicate thing, to be guarded carefully and tende nurtured. Little irritations, the product usually of thoug lessness, can destroy it.

While customs vary from place to place, it gener may be laid down that ministers should only accept in tations to officiate in other churches when such requ have been properly made. And ministers should ne stand in the way of such an invitation being given. E when they feel a little sensitive because their people pr the ministrations of a former pastor, they should be ha to do their part by warmly extending the invitation.

DR. DAVID H. GALLAGHER

ONCE again—and it has seemed so frequent in rec years—sudden death has removed from active ser in high office one of the United Church's leaders. July 26th, at the close of another week's work at the Bo of Overseas Missions offices, Dr. David H. Gallagher d at his home.

It is not wise or right to suggest that one departmen a church's work is more important than another, certainly there is no greater work in any church t directing its overseas missions.

After 22 years in the pastorate, where he served w distinction, David Gallagher left his Runnymede Chu Toronto, to accept appointment to the Board of Over Missions. The years that have followed have seen re lutionary changes, and he helped to direct some of forces of revolution toward positive ends.

One of his first tasks was to work with his associ in the withdrawal of Canadian missionaries from W China from which all foreign personnel have b excluded. Then he helped lay the foundations for new Canadian work in the Rhodesia Copperbelt.

Those who worked in the church offices grew ac tomed to seeing Dr. Gallagher entertaining at lunc young Christian from Korea, or India, or Trinidad. L he would escort his guest about the church offices to m his colleagues. Much of his time and energy was give visitors from abroad, and he helped to bring many na Christians to Canadian schools on mission scholarsh to prepare themselves for leadership in the indige churches.

It was hard work. It required painstaking attentio detail and the finest instincts of a pastor. These were Dr. Gallagher possessed in great measure.

Mrs. Gallagher and his family announced that ins of flowers they hoped friends who wished to pay a tri would send their gifts to the Board of Overseas Missi A fund has already accumulated. It will be used for s specific purpose that the work to which he gave his will continue to honour his name and memory.

Editorial Finger-Wagging

AT FINGER-WAGGERS

E doubt that there is any time of the year when more unnecessary sermons are preached than labour Sunday.

r example, it doesn't make much sense preachers to wag their fingers at big ur or big management for wanting to e more money out of business or stry. Everybody, almost, wants to get e pay for his work. There is no point olding about it.

e even hear men being profound about naterialistic society and preaching from text, "Man does not live by bread e." Of course he doesn't, but he does to have bread. And it does not itably follow that if he gets less bread ill be more spiritual.

e can't separate the material and the tual. And if we are to try, we shouldn't on labour unions, and what they do ie time of strikes.

ie freshest breeze of common sense ing on this matter comes from The Harvey Forster of Welland. He is ected by both labour and management, is often called in to help settle labour ites. It doesn't make him the least bit al sitting with men who fight hard to bigger slice of the industrial melon.

e warned OBSERVER readers some years hat there is no point in suggesting that particularly sinful for labour and agement to struggle for more of the ts of industry. "Labour and manage- are made up of ordinary men who more income," he says. "A virile ty is not a placid one, but results from chievement of a rough harmony among icting interests."

e warns the church against suggesting solutions like applying "the golden a little more love for their fellowmen, ardship in industry, a sense of voca- " And he points out that "harsh names scuffles on the picket lines, are not toms of a deep-rooted hatred or an ation that the edifice of law and order ttering."

Big Labour Shenanigans

he wishes to, the prophet in the pulpit labour day will be able to wag his r at James Hoffa and the labour teers. That's safe and popular. Every- has been wagging their fingers at a. It is safe to declaim against the wastage of strikes, the abuses of power, and to offer solutions. Safe, general and a little late!

It's less safe, but the prophet may be very helpful, if he wags a finger at local corruption in the small places. Where there is some nasty sweat-shop practice or some funny business on the picket line, it's local preaching that will get local results.

But in the big issues, society is complex, solutions aren't simple, men in management or labour aren't black and white, but grey. Labouring men have learned over the past fifty years that they have to organize and fight for what they hope to get. Faced with a struggle, management learned to fight in new ways to keep labour from getting too much too fast, knowing that if it did the industrial ship might sink.

Sometimes it is rough, but it is not bad.

Where finger-wagging is justified — and this is where Dr. J. R. Mutchmor wags it for the United Church—is when a strike between giants of industry and giants of labour is so big and so prolonged a lot of little people get hurt — the butcher, the baker, and the small-parts-maker. That's when some finger-wagging and public-opinion moulding may bring results.

Honest Toil, Etc.

There is another type of labour day platitude we don't like much, either; it's the one about dignity of labour and honest toil and all that sort of thing.

The story is told of Dr. George MacLeod of the Iona community, that one time he was found cleaning toilets at Iona. Someone asked him why he was doing that. He is reported to have said, "To remind me never to preach sermons on the dignity of labour."

Incidentally, Dr. MacLeod told THE OBSERVER with a grin, that he wouldn't be guilty of saying a thing like that, but we noticed his quick tongue was stuck in his handsome cheek.

Certainly toil is honest and labour has dignity, but the thesis has been well worked over homiletically. Some toil is irksome, wasteful and unnecessary. A lot of it could be done away with by the proper use of the much maligned gadgets which seemed to get dismissed with the materialism of the age.

The Iona community has made much of the need for men of God to work with their hands. Members of the community left their parishes for summer weeks to toil with their hands to re-build the ancient abbey. This we assume is a good thing for the scottish clergy.

In Canada things are different. Here it is taken for granted that a minister loses no dignity by cutting his grass, washing his car, or waxing the manse floors. When there is a bee in an up-town or suburban church the minister may prove himself more adept with a hammer, paint-brush or shovel than many of the laymen, and no one is surprised.

Not Strangers to Toil

Canadian ministers are no strangers to toil. The carpenter and the plumber, the small shop-keeper and the farmer still send most of the young men to the pulpits of the land. Many preachers are rather snobbish in reverse about it, starting their sermons with "When I was a lad on the farm. . ."

Nor is organized labour divorced from the Canadian churches. In any industrial city where strikes are familiar, ministers will tell of their session meetings, choir practices, church services where striker and non-striker, shop foreman and shop-steward work, pray and sing together. It's a mistake to pass on the heresy that working men don't go to church.

But many good men are fearful that the church and labour are drifting apart. They say labour has been irritated by the church not involving itself more definitely in the fight for better working conditions, and for toadying to the moneyed classes.

Some are fearful too that as labour's power grows, corruption will increase. After all look how capitalism used to abuse its powers.

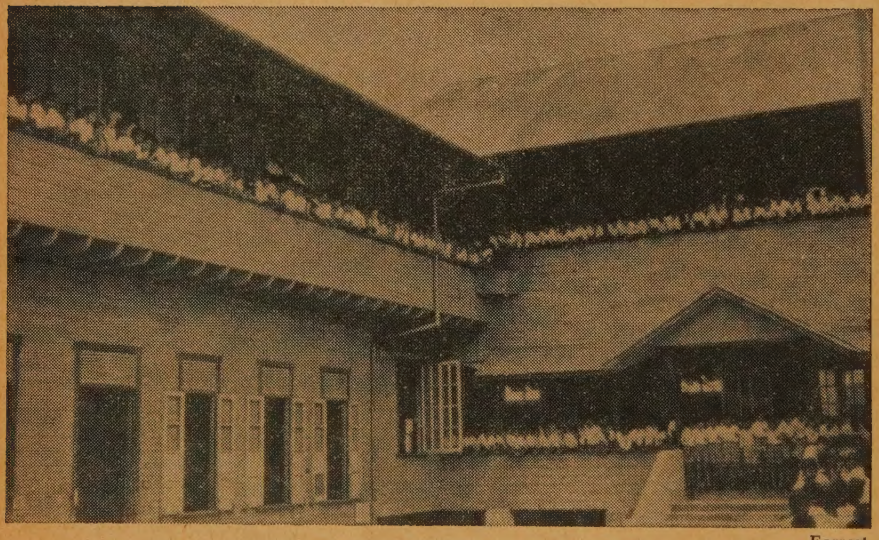
In both we think fears may be allayed. While there are flagrant examples of labour power being misused, on the whole labour tends to grow more responsible and more mature all the time. Labour is seeking prestige and status now as well as power and more pay.

And with increased maturity and responsibility, labour will understand better that the church which may point to evils and work for better conditions, cannot take sides like a political party or club with union or management, capital or labour.

(*Continued on page* 31)

Floyd Honey

Principal Ed Lute of Naparima College looks over plans for the new school with a member of his staff



Forrest

Hundreds of student faces beam down from the balconies as the new Naparima College is dedicated

Forrest

After the ceremony, the college's students walk round the old building placing their gifts in a big basket. Over $8,000 was counted

By A. C. FORREST

There's keen competition for entry to Trinidad's Naparima College– one of three church schools on "the hill"– but Principal Lute can only take in 115 of the 800 who write entrance exams each year

Various racial backgrounds of Naparima boys seen in this group of students. Principal Lu son Jim is in the middle.

The Schools on Paradise Hill

HE tropical sun beat down on Paradise Hill, San Fernando. Six hundred and fifty brown-skinned, bright-eyed boys, in white shirts and grey trousers, ed over the weather-beaten gallery ngs or pressed in from the huge semi- e which surrounded Principal Edward ute and the chairman of the Naparima ege Board.

ne decrepit old buildings which had ided teaching space for decades stood r than ever now between the spanking n wings of the new college. They would to go before the San Fernando hill d look at all like Paradise.

big flower-decked basket stood beside tablet memorial to pioneer missionary der Dr. K. J. Grant. Into it a thousand more of us, pupils and visitors, had d our sacrifices of evergreen — and ey—as the ceremony of dedicating the wing climaxed with the processional nd the college and past the "altar". er over $8,000 was counted. Almost y student brought a gift from home— he re-building fund.)

was Friday noon, and hot. Of course lf holiday was in order, or what's a rman of a school board for! The chair- ended his speech with a question to pen gallerys: Would they like the rest he day off? There was a chorus of s" but a few loud "No's."

teacher quietly explained the opposi- to us. They would rather go back for rest of the day, and get the whole of day off. And a Canadian onlooker said, ll, the country may be different but kids are the same."

"Kids" Are Different

ut the Trinidad "kids" in the mission ols (which are spoken of no longer as ssion" but as "church" schools) aren't same. For one thing their eagerness for cation is pathetic, especially when they t all get it. Principal Lute says: "Here cation is a privilege. In Canada it is a t. The children know the difference. cipline is no problem."

ven Canadian missionaries are warned re leaving Canada for Trinidad that e the church operates 72 elementary five large secondary schools, their own school aged children may not get into schools run by the church and sup- ed in part by Canadian mission money. npetition among youthful Trinidadians for high school education is such that you have to be good to qualify. Annually over 800 students write entrance exams for Naparima; only 115 can be admitted.

Education a Ladder

The Rev. Edward T. Lute, MA, BD, 45, a United Church minister from Toronto, who from college days was interested in three things for his ministry—youth, education, and the world mission of the church —had several senior boys into his office recently to discuss post-graduation plans. They all hoped to go to university and be doctors or lawyers.

This was not unexpected, but he asked them, "why?"

They hesitated. Finally one boy spoke up. "We know, Sir, that you would like some of us to be teachers and engineers or go into the civil service. But we don't want to work for someone else. Each of us would like to be his own boss."

Mr. Lute said in last year's annual report, "I have never found anywhere such a large number of eager, alert and very pleasant young people as I have found in Trinidad. An extraordinary number want to be doctors and lawyers—too many."

He reminds his boys that the most rewarding job might be the least well-paid and vice versa, and sets as a motto for young Trinidad, "whosoever would be first among you shall be servants of all."

In a land where many of their fathers are still low-paid labourers in the cane fields, the young East Indians see education for preferred professions as the ladder to prestige and prosperity. And to those who have long worked for "white" bosses, to take no orders from others is a deep ambition. Their principal sees his job as training for service.

Girls Ambitious, Too

Their sisters are ambitious, too. Across the town of San Fernando on another hill stands Naparima Girls' High School. The principal is Margaret Scrimgeour of Port Credit, Ont., whose father spent a lifetime in Trinidad and British Guiana as a missionary.

A few miles away, at Siparia, the church has opened the co-educational Iere High School. To the north the most beautiful of all, the new St. Augustine Girls' High School, is under the WMS. Miss Constance Wagar is in charge. And nearby, at Tunapuna, is another, the new secondary school for boys, which began as a branch to Naparima.

In the science lab at St. Augustine we found an attractive teen-ager dissecting a frog. "Yes," she was going to be a doctor. "Yes," she had her mind made up where she was going. "The University of Bath." Why? Well, her brother went there. And another brother was in the University of London.

In four class-rooms in St. Augustine we asked the pretty and attractively-dressed girls what they wanted to do when they were graduated. "University." At first we thought they were just saying that to please us. By the time we were asking the fourth room we were putting it this way, "Now you really don't want to go away to university where it costs so much money and you have to live in a foreign country, do you?" They said they did.

As in Africa, we found the young people of the rising new world in the mission schools intensely ambitious for education. And most of those who are getting it are in the mission schools. In Africa 85 per cent. of all elementary education is still provided by the missionaries. In Trinidad it's almost all in the hands of the churches.

Thanks to Canada

Wherever the Canadian goes among the 210,000 East Indians in Trinidad he will be thanked for what the Canadian missionaries have done in education. Even Hindu priests and Muslim leaders say thanks.

Actually there are far more Muslims and Hindus than Christians in the Presbyterian (The United Church of Canada work is still Presbyterian in Trinidad) schools.

But in schools like Naparima there is far more specific Christian teaching than there would be in a high school in Canada. Every boy at Naparima receives two hours of Christian instruction a week, and classes are opened with Christian prayers. Even in one private school we visited, where the majority are Hindu, the Lord's Prayer is used. Naparima is 60 per cent. Christian in enrolment; almost 100 per cent. Christian in staff. Only the principal is "European" —or white.

Principal Lute says: "While it is true the majority don't get baptized yet their whole culture is deeply influenced by Christianity. Even if they remain Muslim

(Over)

or Hindu (as often they do in order to give their parents a burial according to their ancestral rites) their ethic becomes Christian."

One day Mr. Lute announced: "If any of you boys would like to come and talk to me about church membership, I'll be glad to see you after school."

Twelve remained. There were four Presbyterians, five Hindus, one vague Roman Catholic and two Muslims. Eight were received into full membership including Muslims and Hindus, who were first baptized. The only opposition was from one Hindu mother who told her boy, "Your older brother hasn't become a Christian yet, so I don't think you should."

One elderly Muslim was read out of his mosque because his Naparima son became a Christian. Later when the old man died, Principal Lute went with the son to the Muslim officials to urge them to give the father a burial according to Islamic rites. They did. The son is now studying for the church ministry.

Principal Lute says the opportunity for evangelistic work and personal counselling in Naparima is tremendous, but he finds himself so deeply involved in administration work that he cannot give this important work the time it should have. He has been asking the Overseas Mission Board for a college chaplain to specialize in that field, and it is expected that the Rev. Lawrence Purdy, now under appointment to Trinidad, will be assigned by the presbytery to work with him.

Hindu and Muslim Converts

Ed Lute's own college days were rich in religious experience, and he is convinced that educational evangelism is the church's most fruitful field abroad. Many of the top East Indian leaders of Trinidad are graduates of Naparima, and whether Christian or not they are deeply grateful to the Christian Church. Most of the young Trinidad ministers are Naparima graduates. Some of their leaders are first generation converts from Muslim and Hindu homes.

When Lute was studying for the ministry in Victoria University in the mid-thirties he belonged to a small group of "social-Gospel - missionary - minded Christians" which has given many missionaries to the United Church.

Four of Victoria's class of 3T8, including Mrs. Lute, are on Paradise Hill now. Amy Schauffler and her sister went to Angola. Dr. Bill Service and the Rev. Norman MacKenzie went to China. MacKenzie is now in India. The Rev. Arthur Dayfoot went to China too, and is now in Trinidad doing evangelical work and some teaching in the theological college at Naparima. Wilfrid Smith, a Presbyterian in the same group, went to the Middle East and now is a professor heading up Middle East studies at McGill. Frances Menzies of 3T8 is married to the Rev. Ervin E. Newcombe, who is principal of the Naparima Teachers' Training College next door.

The group was deeply influenced by the Social Gospel of Professor John Line, who turned to the CCF manifesto and took to the streets to preach to the hungry and unemployed in the depression. Dr. W. C. Lockhart, then SCM secretary, now principal of United College, Winnipeg, deeply influenced the group.

"We tried to give the Student Christian Movement a shot in the arm," Lute says now. Some of them were involved in the Canadian Youth Congress which became infiltrated with communists. "We fought a rear-guard action against the communists to keep the church involved," Lute remembers.

At an SCM conference in Indianapolis, Ed Lute got to know one of his class and group mates better, and Jessie Johnston who was keen on youth work in the church,

Mrs. Lute and her husband were class-mates at Victoria College

now runs the principal's house in Trinidad.

After graduation Edward Lute (one of nine ministers to come out of Donlands Church, Toronto, in eight years) studied at Union, New York. He went into full-time SCM work, first at McGill, then at Hart House, Toronto, thence to post-graduate work at Columbia. His brother, Donald J., followed him into the ministry and is now at Eganville, Ont.

He volunteered to serve overseas hoping to go to China, but even while he was packing, the gates were closed by the revolution. Then an opening came to work with the Presbyterian Church in Jamaica, under the Church of Scotland's foreign mission committee.

There he helped establish Knox College, and became its first headmaster. After four years he saw his first class graduate.

He became so concerned with the need for Canadian help for Jamaica that he flew home at his own expense to urge the Overseas Board to put in men and money. Funds were voted to help rebuild churches destroyed by the hurricane of 1951.

The United Church considered Jamaica after the China field was closed, but settled for new work in Northern Rhodesia instead. Dr. Jesse Arnup pointed out to Lute that the church had work in the West Indies already and could use a man like him Trinidad.

Lute took a trip down to look it ov came home on a brief furlough, polish off an MA thesis and then moved family to Naparima in 1953.

Missionary Specialists

Now one of his jobs is to work hims out of a job. Native Trinidadians h all the posts in the church's elementa schools. No missionary is allowed to h a Trinidad pulpit any more according Mission Board policy, although the R Roy Jordison is doing extension work a building a church in the Pt. Fortin a where the Rev. Cyril Beharry started wo Probably when it is built he will be enco aged to step aside so a Trinidadian minis may take over. Missionaries are involv in specialist work—administration, evang ism, teaching.

The Naparima staff, other than Lute, West Indian. Missionaries at present h the top jobs in the five secondary scho and in the other educational institution

The Rev. J. W. E. Newbery has be head of the theological college at Naparim but has recently returned to Canada. T doctors say he should not return to t tropics. He had already prepared to st aside for the appointment of the R James Seunarine.

The Rev. E. E. Newcombe is princi of the training college for teachers, tremendously important job, where a stro Christian influence comes to bear upon t primary school teachers for the churc 73 schools. Such missionaries are bus working themselves out of their jobs, that the Trinidad Presbytery may repla them when their own men are ready. T prestige of the missionary is still great, a the shift-over is not easy.

Government Counts on Church

The Trinidad government is assumi increasing responsibility for education. now provides grants for teacher salar and two thirds of the cost of new sch buildings. But the government still cou on the church for essential aid. It will p the most of the bills but the church has provide the initiative and motivation.

Some friendly critics say the church h concentrated too much on education, a should do more direct evangelism. Lu replies: "Education is the best opportun for evangelism. We do concentrated wo with select youngsters who will be c future leaders and ministers, five days a more a week."

Critics — and we don't mean adver critics, but those who feel compelled examine mission policies to make certa men and money are used most wisely point out that after all these years of ed cation the Presbyterian community is on 20,000 in a population of 250,000. Othe

(*Continued on page 24*)

ILLIAM C. HEINE tells about a

Trade Union Martyr

Labour leaders honour the memory of Methodist lay preacher George Loveless, a pioneer in the cause of unions

WHERE Methodists met in the first half of the nineteenth century, there also met the early organizers of the trade union movement.

From this century-old link between labour and church comes annual labour (and interdenominational) pilgrimage to a neer cemetery at Siloam Church on the northeast fringe of ndon, Ont.

On the grave of George Loveless, one of the Tolpuddle rtyrs, local and international labour leaders each year place ommemorative wreath. The wreath sits not only on the soil Canada but on soil from Loveless' native Tolpuddle, in Dorset, ught by British labour leaders to a centennial ceremony in 4.

The story of Britain's Tolpuddle Martyrs began long before ir famous trial in 1834.

In 1799-1800 Parliament passed the Combination Acts which effect made all trade unions unlawful. The Acts developed r journeymen in several trades had attempted to combine their own protection in the 17th and 18th centuries. Faced h unrest among workers, Parliament in 1824 repealed the mbination Acts and in 1825 passed a new law which gave le unions a bare legal right to exist.

Between 1825 and 1830 several efforts (a few successful, ny abortive) were made to form trade unions. Then in 1832 Reform Bill, while correcting many abuses, failed to give kers a vote. Within a year Robert Owen was rapidly building l strengthening his Grand National Consolidated Trades' ion, which landowners and manufacturers in and out of liament saw as a grave threat to the existing order.

Somewhat naturally, these early trade unionists organized in secret. Also somewhat naturally, they attempted to ensure the loyalty of new members by oaths of allegiance. The law of 1825 giving trade unions a bare right to organize legitimized the organizing, but in the opinion of the powers of the day secret oaths undermined the existing government. In 1834 George Loveless and five companions were tried, technically not for organizing a trade union, but for administering and making secret and unlawful oaths.

They were sentenced to a life of exile in Australia's Van Dieman's Land. The Grand National Union collapsed.

Before the decade was out, there was another change in the labour climate and, bowing to public pressure, the government allowed Loveless and his companions to return.

In all this, the Methodist Church under John Wesley had a tremendous influence. Wesley found much of his support among the industrially disinherited of his day. To the factory workers, the tenant farmers, the poor and the afflicted, Wesley preached his gospel. Among the thousands of disinherited he brought into his fold were those who struggled through decades of tribulation for what they believed was their share of the nation's economic wealth.

George Loveless was typical. A gifted lay preacher, he was always available to exhort a congregation to follow his Saviour; his strong voice led the unaccompanied hymns; his deeply sincere prayers made him a leader of men.

Back in England after his exile, Loveless was greeted as a hero. Public subscriptions bought all six their own homes and farms. But Loveless was discontent, and all but one of his

(*Continued on page 24*)

Every year labour leaders lay wreath at grave of George Loveless, one of the Tolpuddle martyrs . . .

London Free Press

. . . in a pioneer cemetery at the old Siloam United Church, on the outskirts of London, Ont.

GAMBLING IN CANADA

LAST OF A SERIES

Art Associates Limited

$2.3 billion went through Canada's six Stock Exchanges last year. This is the floor of the Toronto Stock Exchange

A YOUNG Toronto mining engineer with an NHA mortgage to pay and a wife and two children to feed on his $5,600 salary, made a few hurried excuses to his boss's secretary one morning and then bolted out of the office as though he'd heard the Russians were coming. He made a bee-line for his bank, withdrew $500 in carefully budgeted savings (including the following month's installment on the mortgage, fuel and taxes) and dashed on down the street to a small broker's office. "Two thousand shares of Consolidated Hope," he demanded breathlessly—he'd just picked up a hot tip from a friend, that a 25c. stock was going up.

He placed every available penny on the line, taking care not to tell his wife, and then went back to his office to wait. In two days, the stock zoomed up to twice its value, levelled off for a few days, and then began to climb again.

Then, suddenly, something happened. In a single afternoon the stock plunged down 60 cents. And before the young engineer could get himself out next morning, it had slipped another 10 cents. In the end he sold at 5c. a share and lost almost $400. He had to face his wife with his tale of woe. The television set had to be turned in (at a loss), and the wife agreed to take on some spare time typing as well as look after the children, get the meals, and do the housework. Instead of a trip, the family spent the summer holidays at the home of the young engineer's mother-in-law.

Lose the Hard Way

Such stories are typical of thousands of Canadians who try to make themselves a fast pot of gold in penny mining stocks. No one knows exactly how much is gambled this way every year but it undoubtedly runs into many millions of dollars, most of it lavished on account of ignorance and greed—the insatiable desire to make money the "easy" way. The result usually is to lose money the hard way.

When a group of mining geologists told me recently that 99.9 per cent. of all the new properties for which stock is issued are virtually worthless, I thought they were joking.

Odds Fantastically High

But they emphasized that if anything, their estimate was too conservative. Out of all the hundreds, perhaps thousands of new mining properties staked each year, they say, only one or two ever become producing mines. The speculative odds are fantastically high. Until a shaft is sunk and the potentials explored by actual digging (rather than by diamond drill holes and surface scouring with electronic detection equipment which can only hint at what lies below the surface) no engineer on earth can predict the feasibility of a full-scale mining operation.

"Even in cases where good mineralization has been proven, there is still only a small chance—perhaps one out of ten—that it will ever become a producing mine," warns Dr. Peter Peach of the geology department, University of Toronto.

Yet with each new test hole, with each oil-soaked core sample, with every fresh anomaly picked up by surface electronic equipment, the stock mercury is liable to rise and hundreds of people who can't afford the money, rush to get in on the kill. It doesn't really matter, say the geologists, whether there's an ounce of gold, a gram of uranium, or a barrelful of oil below the surface. The money's the thing and the more who climb aboard the quick-rich money-go-round, the better. But sooner or later, if it's only a false alarm—as it usually is—the music will stop and lot of people will get thrown off th horses.

Look at the figures: In 1958, ju over $2.3 billions were funneled throu Canada's six stock exchanges (the Toron the Montreal and Canadian in Montre and the Vancouver, Calgary and Winnip exchanges) and roughly half the money a 90 per cent. of the shares traded was penny mining and oil stocks. Other millio which can't be accurately measured w lavished on the more risky market unlisted stocks (stocks not carried on t exchanges)—many of which are cooked for no other reason than to make a quic pile for a group of sharp promoters.

Provincial securities commissione investment men, stock exchange officia mining experts and countless others ha repeatedly warned against trying to use t exchanges as though they were gami houses on the French Riviera. They ha been even more emphatic in denounci dabbling in high-risk unlisted stocks; b usually, to no avail. The minute somethi "good" turns up, the rush is on. Mr. Haro Arnup, assistant treasurer of The Unit Church of Canada, puts it this way: "Y can't protect people from their ow avarice; that's something they have to for themselves."

Odds Against Are High

An estimate made not long ago about t chances of making a quick profit in pen stock on the exchanges was in the neig bourhood of 1,000 to 1. And in the ca of unlisted stock sold directly by broke the odds run as high as 10,000 to according to a New York columnist.

Whatever the facts, it is no easy matt to get rich on penny stocks and the pro of the pudding is simple horse sense: on

housands of Canadians spend millions of dollars to discover

iere's no pot of gold in

THOSE PENNY STOCKS

By M. B. PENGELLEY

handful of people connected with the vestment and/or mining enterprises iming to have inside "dope" are wealthy emselves.

A high official of the Toronto Stock change, which, it is sometimes claimed, ndles more mining and oil stocks than y other exchange in the world, told me at of the 400-odd mining stocks listed, ly a quarter of them—100 perhaps—are oducing mines. The others are still under ploration and the majority will never ow a nickel's profit.

But it would be unfair to imply that all eculative investing is gambling. Close up e stock exchanges and the bottom would op out of Canada's economy and foreign vestors would run as though a cyclone d hit. The Rt. Hon. Arthur Meighen, rmer Conservative prime minister, once d "as long as we have a free enterprise stem we will always have a stock arket."

Risk Capital Needed

Back in 1852 when the first shares were ded on the Toronto Stock Exchange—e largest stock market in this country—e Canadian population was only 2.5 llion people and there were only 150 les of railroad. Today the population is dging 17.5 million and railways range ck and forth across the dominion over ,000 miles of track. Canada is one of the gest mining countries in the world and t rising as an industrial nation. Her eat production is far in excess of what e can use and during the war, her rchant fleet was among the top three or ur in the world, and her per capita oduction the greatest of any allied nation. this could never have been accomplished thout millions—billions—of dollars in k capital. And much more will be needed the next hundred years.

But the less inspiring side of the picture is provided by one of the more conservative Bay Street brokers: "Far too many people," he says, "are gambling their earnings down the drain when they have no business to be buying stock. Unfortunately they are aided and abetted by unscrupulous promoters whose object is not to build industry, unless by a side-step of course, but to line their own pockets."

Dr. George Disler, a Toronto mining geologist, contends there's too much high pressure promotion behind the mining industry and too many people who haven't got money think they're going to get rich on a tip.

Little Dabbler Hooked

It is estimated that over a million Canadians hold securities of one kind or another and some 175,000 — office clerks, professional men, housewives, pensioners, tradesmen and business people — make a regular game out of betting on penny stocks. For them, keeping in touch with one or two of the hundreds of brokers' offices in the small towns and big cities from B.C. to Newfoundland is a kind of rite. And checking the ticker-tape and the state of the secretary's health (and sometimes her date book) becomes a happy mixture of business and pleasure. In some cases, brokers are even said to hand-pick their office staff on the basis of sex appeal because they find it good for business.

For perhaps 2,000 Canadians, penny stocks are an even more serious matter. They provide a livelihood—though not a very handsome one—for anyone willing to sit in front of a ticker-tape screen in a broker's office five days a week, several hours a day, and be on the alert every time their shares go up or down.

The catch is most people have a full-time job and can't spare the time necessary to keep an eagle eye on every minute fluctuation of the market. Even when the speculator leaves orders with his broker to sell at a certain price, it is no guarantee that he will get out with his shirt. For often when stocks take a plunge, when bad news comes in from the field or an unhealthy rumour gets going, everyone wants to sell at once and no one wants to buy. That is when the little dabbler finds himself hooked—but good!

Apart, however, from these unpredictable slips and slithers of the stock thermometer, penny mining shares spell r-i-s-k for purely physical reasons. The whole mining industry is one gigantic gamble in the broad sense of the word. Every staked claim *might* become a mine—but few ever do. The geologists who supplied much of the information contained in this piece tell me that as a rule, less than half the money put up by shareholders for exploration and development ever finds its way to that purpose. And in the case of off-beat, unlisted properties, the amount allotted may be less than 10 per cent.

Overhead Takes the Cream

The cream is skimmed off in directors' salaries, brokers' fees, underwriting and promotional advertising costs, and wages to a host of middle people who get in on the high-pressure act. With huge overheads like this, it is only the established mining companies that can afford the vast amounts of money needed to discover and build new mines. Throughout the whole of Canada, only one, or at the most two producing mines go into operation each year. The rest fail.

Thus, money speculated on small com-

(*Over*)

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panies with limited financial resources is almost inevitably money wasted — no matter how alluring their promotional literature.

Take a simple example: A small mining firm spends half a million dollars—nearly all the money in its treasury—on three long years of exploration. Finally a low grade ore is discovered but if it is mined, it will return only a $75,000 profit — not much of a return on a $500,000 investment. The company's directors are forced to make a decision: Will they risk the last $100,000 in their treasury in the hope of finding something better, or will they mine what they have and hope merely to redeem their money?

The Large Companies

No one relishes such alternatives. But the point is that for a large company such as International Nickel, Noranda Mines, or Steep Rock Mines (all with profitable mines operating) the gamble isn't so great. Even if the $100,000 goes down the drain it won't matter since the losses can be absorbed. But the small company must sink or swim. It's all or nothing.

Unfortunately the small investor hasn't got *dollars* to tie up in solid stock—he only has *pennies!*

This, of course, is why penny stocks are so popular. They are cheap and even if the odds are high, the rare killing is a sensation —like the oft-quoted case of Gunnar Gold Mines whose stock leaped from a few cents to $20 a share in a week.

Nevertheless, for every fat speculation won, hundreds are lost through greed—the human inability to take a modest profit and bow out—and gullibility. Some years back, the Ontario attorney-general had in his possession an offer from a New York agent to supply Canadian promoters with a "sucker" list of 250,000 a month—Americans who would have money available for "investment" due to the death of a recent member of the family.

"From the boiler rooms in Canadian cities," wrote a New York columnist, "flow torrents of tip sheets and telegrams to Americans on these 'sucker' lists. Hot prospects get long distance telephone calls from smooth-talking salesmen. In each case the spiel is, 'put up a couple of hundred dollars on this sure thing and act fast or you'll be too late!' "

No one knows how much is being lost today by Canadian and American dabblers in risky mining ventures in this country; it may be a couple of million dollars, it may be a hundred million or more. Whatever the figure, it is far higher than common sense justifies—even though recent crackdowns have done much to clear out the crooks and shysters that hide in the shadier corners of the stock market world. This has come about largely in the past 10 years or so. Exchanges have stiffened their requirements for listing and now for instance, before a mining company can issue stock on the floor of the Toronto exchange, a full auditor's report has to be submitted and properties must show reasonable potential in mineralization. This was not always the case and there may be the odd case of duplicity even today.

Securities Commissions

Most important of all, perhaps, in the drive on stockateering has been the establishment in all provinces (beginning with Ontario after the war) of securities commissions. These are regulating bodies with power to refuse registrations to unethical brokers, companies and stock salesmen who fail to abide by proper business standards. In Ontario, one of the most important regulations forbids the solicitation of stock by telephone unless interest has been expressed in writing by a customer. The provincial securities commissions also keep one another informed about companies and individuals disqualified so that the practice of skipping from province to province has been minimized.

But whether there has been a conclusive clean-up or whether stockateers are simply lying low due to the current slump in hardrock minerals (uranium and copper are obvious examples), remains to be seen. Even during the lull, occasional miscreants are hauled before the commissions. In Saskatchewan, three securities salesmen were disqualified from selling recently when it was found they induced people to buy a certain stock on the promise it would soon be listed on the Toronto Stock Exchange. Several flagrant cases are now under investigation by the Ontario and Quebec commissions.

Swindles Galore

One of the most brazen cases to come before the Ontario commission in recent years was that of R. W. Brown Ltd., a Toronto brokerage firm refused registration when an investigation revealed that illegal telephone solicitations were being covered by forged signatures. The commission reported: "This was done by tracing genuine signatures using tracing paper, then imprinting the traced signature on a blank request card by using carbon paper and inking the results over with a pen—several men being employed for this purpose."

There seems to be no end to the swindles that can be worked by stock crooks on gullible people. Some get around foolish people by telling deliberate lies; others lead them on with half truths. One mining company lost its registration for printing a misleading map which purported to show the location of a large mineralization; there was nothing below the surface but faulted igneous rock. Still another firm claimed ore reserves valued at $4,350,000 but when the securities commission investigated they found nothing but bare moose pasture.

If the stock exchanges and investment dealers agreed not to handle the securities of firms failing to supply adequate

ormation as to their financing and eralization and to refuse to admit firms oloying shady operators, many stock ndals could be avoided. Unfortunately, commissions won't go that far. But n if they did, Arthur Deacon of the *ancial Post* points out: "People who shares without first investigating what y are buying in the belief that they can ble their money without effort are surely ims of their own greed."

Gold or Asbestos?

Even with all the warnings that have n given constantly by newspapers, gazines, honest investment dealers, the ter Business Bureau and countless ers, many penny stock speculators today 't know one stock from another and er take the trouble to find out before cing their money on the line. Most of time they act on instinct or on someone 's say so. They don't know whether property is expected to yield gold or estos, or whether the mine is located in Queen Charlotte Islands or on the east st of Newfoundland. "If some fly-by-ht company wants a stock to go sky h in a couple of days," says Dr. Disler, they have to do is convince 10 people a good thing; they'll tell 10 others 'll tell 10 others and from then on, the nours will carry it."

Various schemes have been advanced for ting the market — special news letters t claim to give "inside dope" on recent ls, investment clubs where money is led and the members buy into several erent stocks—but so far no foolproof mula seems to have been found . . . at st for people with pennies to invest! A up of experts in the mining industry solved their investment club after three dest years of unspectacular success. ey gave up because, as one of them says, e found we had to spend all our time nking about our investments and meet-to make new plans — it just wasn't th the effort."

That Pot of Gold

Most people know it's hard to make ney by gambling whether it's blackjack, lette, the Irish Sweeps or bingo; if win, you're lucky. But the instinct to e a chance is sometimes stronger than son and a hot tip on the market often es like more than instinct. The uncanny ng is that all gambling seems to contain own built-in form of poetic justice:

On one wall of the Toronto Stock change there is a mural depicting a pot gold at the end of a rainbow. Strangely s only those who really *do* contribute heir nation's development through solid estment *as well as* speculative invest-nt who get the pot of gold. . .

And this is where poetic justice comes o it — they get it because they pay it. They don't expect something for hing! ●

Little Mo "Gets Religion"

By ENOS T. MONTOUR

A GREAT change has come over our present day Indian Missions. A wave of missionary interest has swept through our colleges and well-trained, clear-eyed young men and women have responded. They are now streamlining our century-old native Indian Missions.

The change from the old to the new day is depicted in the following imaginative adventures of Indian "Little Mo."

Little Mo, an orphaned Ojibway Indian boy, found himself in a very religious school. Along with 65 other Indian boys from broken homes, he was sent to the church home.

Religion in the institute began with morning prayers, right after breakfast. The hymns were familiar, the prayers were long and the Scripture was read without comment. Sometimes Little Mo's attention wandered.

After prayers, official comments were made on the day's work. If someone had blundered, he was held up as a horrible example of "How Not To Behave." When some culprit was ominously asked to "remain," his little chums shuddered outside the door. As he came out, they examined his red hands and asked, in awed tones, "Gaw, how many did you get?" Evening prayers were much after the same pattern. Occasionally an address was given.

On Sundays there was church parade. It was a mile walk to a vine-covered mission church. This was rather fun. The dressing-up part of it had an especial appeal. Job lots of boys' suits, faintly smelling of smoke, were bought and, sometimes, one got a fair fitting.

So here was Little Mo now all dressed up in a grey suit with knee pants. On his head was a cap with diminutive peak.

The girls, accompanied by the officers, walked down the dusty road. On either side was a luxurious growth of hardwoods. Berry bushes showed through, the old rail fences and a rank growth of vines spread everywhere.

The little boys came next, pushing and quarreling among themselves. Finally, came the big boys, striding along with all the soberness and authority of their years.

There was a subdued chatter along the line as chums asked about yesterday's outing and future plans. But as they neared the rustic church, the chatter died down.

Only one piping voice carried on. It was insistently asking of some "Jake" the exact location of the best apple trees. When the officers' "Sh-h-h" produced no sobering effect, one of the larger boys called out in an extra loud, hoarse whisper, "Pipe down, Muskrat. What d'you think this is—Gungeon?"

Then quietly the subdued line marched into the church.

The church service followed the usual pattern and was conducted by a saintly "son o' Glasgae." During it, the girls sat quietly attentive; the boys not so quiet, but outwardly attentive. The officers sprayed the lines with stern gaze, on the alert for misbehaviour.

Sunday School followed at 2 p.m. The hymns were more cheerful and the Bible stories more human. The miracles were hard for a little boy to understand. But then, it had all happened so long ago.

Back on the reserve, Little Mo's people were ministered to by sincere and devout men. His people washed their faces and put on stiffly-starched collars. They donned blue serge suits, earned on the fruit farms. Then they marched down to church.

Certain things about church appealed to them. They loved to sing, in a moderate tempo and they swayed as they sang. "On the Happy Golden Shore" was a special favourite. With this they rattled the shingles.

They liked special occasions, such as Christmas and Easter. Then, they decorated their little mission churches. If they rather overdid it, one must remember its drabness at other times.

Little Mo's generation respected the church, the cloth and religion. Their missionary leaders laid the foundation for present-day mission work.

One day there came to the reserve a specially-trained, College Missionary volunteer. By accident of birth he was Anglo-Saxon, but his love embraced all mankind.

He came because he wanted to come. He and his consecrated wife decided to live among their new friends as unreservedly as did those on "Overseas

(*Continued on page 28*)

• Thaw Out Creeds • Cross in its Place

Ad Lib

By J. A. DAVIDSON

I KNOW of one of our ministers who was given a rather rough time of it when he tried to introduce the saying of the Apostles' Creed into the regular morning services in his church. Some guardians of spiritual liberty in his congregation eventually forced its dropping. There are people in our church who insist that creeds really mean nothing to us and that that is unquestionably a good thing. And outsiders sometimes accuse us of being an essentially creedless church.

In the doctrinal section of "The Basis of Union," our fundamental constitutional document, it is asserted, "We acknowledge the teachings of the great creeds of the ancient Church." In *The Book of Common Order* there is no provision for a creed in the directories for public worship, but there is optional provision in both of the Communion Orders, and both the Apostles' and Nicene Creeds are printed in the book. (The Apostles' Creed is printed in the back of *The Hymnary*.)

Perhaps we have become timid about using creeds because we have misunderstood their nature. (Both John Knox and John Wesley believed in using creeds in public worship, so let no one start screaming that the use of creeds is contrary to our traditions.) The saying of a creed is an act of worship, not the detailed and precise statement of carefully-considered belief. A creed is more akin to poetry than it is to exact prose.

A creed does not purport to be a detailed statement of belief. A creed is, rather, a simple, devotional expression of doctrine, a summing-up of the result of Christian thinking on the experience of faith. A creed is essentially a device, an instrument, for use in the life of faith.

The late William Temple, a great Archbishop of Canterbury whose influence extended far beyond the church he headed, made a very significant statement about creeds in one of his books and it lights up the place and purpose of creeds in the Christian religion. "I do not believe in any creed," wrote Dr. Temple, "but I use creeds to express, to conserve, and to deepen my faith." His point is that creeds are for use. Their use helps to express, conserve, and deepen faith. Their various clauses are not precise and comprehensive statements of Christian belief; rather they are pointers to the great fundamental doctrines that sustain and strengthen the life of faith.

Christian doctrine, Christian theology, is basically thinking about the experience of faith through the long Christian centuries. It is a collaborative and continuing effort. The actual doctrines themselves and the creeds in which they are represented are the Church's way of conserving and communicating its faith-experience.

The creeds are, to use a somewhat risky figure of speech that mustn't be pushed too far, doctrine in deep-freeze. And before we abandon creeds, before we go all out for a creedless religion, we should try to thaw out the creeds and attempt to discern the deep realities of faith which they represent.

I am not yet fully convinced that a creed should be said by the congregation at every service of worship in our church, but I am convinced that for the most part our reluctance to use creeds in public worship is based on a lamentable misunderstanding of the place and purpose of them.

The Abuse of the Cross

By VICTOR FIDDES

THE writer recalls that 20 years ago an animated discussion took place in a congregation in Eastern Ontario over the propriety of accepting as a gift to the church a baptismal font which was surmounted by a cross. Some of the people in the congregation felt that the cross ought not to be in evidence any place in the building.

How far The United Church of Canada has come in two decades as far as acceptance of the cross is concerned can be seen by taking a random look at some of the churches that have been built or remodelled in recent years. The cross has become almost ubiquitous. It is to be found now at many decorative points both inside and outside our church buildings. The writer was in a Christian education building recently which displayed crosses in both the gymnasium and the church parlour. In another building a series of interlaced crosses provided the motif of the choir screen and organ grill.

So general has this sort of treatment become that the Church Architectural Guild of America has been led to protest the manner in which "cross-happy" architects are now "abusing" the most sacred symbol of the Christian faith. The protest is timely. If our fathers erred on the side of restraint in the use of the cross it would appear that congregations today have become lamentably uncritical concerning its use.

Time Magazine some months ago described a proposed "Cathedral of Tomorrow" which some sect in the United States is building which will boast a "one hundred foot cross full of coloured lights which can be controlled to match the mood of Mr. Humbard's sermon." While I am sure that no congregation of The United Church of Canada would do what Mr. Humbard's church proposes to do, the fact remains that the use of the cross in all too many of our churches has now become a cliché.

It seems to the writer that liturgical necessity and nothing else should determine the use of the cross. By liturgical necessity I do not mean the need for the building to be identified as a church. Many architects today apparently are pasting crosses on their churches for this purpose. The abuse of the cross in this regard merely underlines the building's limitations. If a building requires a superficial ornament to bespeak its function the building itself is a failure architecturally. By liturgical necessity I mean the requirements of worship itself.

I should say, for example, that a cross on a baptismal font is quite appropriate because in baptism we are baptized "into His death." It is equally fitting that the cross should stand high above the communion table or behind the pulpit because our ministry of Word and Sacrament stands under the judgment and the mercy of the cross of Jesus Christ. Used in this manner the cross is fitting. Used merely as an ornamental device or in order to "create an atmosphere" it is quite out of place.

Rev. J. A. Davidson

Rev. V. Fiddes

Mrs. E. McKim

Mrs. G. Taylor

• Sermon Sneezers • The Devil's Kitchen

utumn Hazard

y ELEANOR McKIM

NYONE who has an allergy of any kind will sooner or later meet the -it-yourself psychologist who will tell m the story about the roses. This legend s regional variations but the theme is ways the same—the anniversary preacher ho requested the ladies of the church to ease refrain from decorating with roses they caused him to have hay-fever. On tering the pulpit he was chagrined to find mself in a veritable bower of roses, but was too late to do anything about it. he counted his handkerchiefs, verified eir location and carried on in spite of e inevitable sneezes and streaming eyes. hen he gently reproached the ladies after- rd they replied regretfully that they felt ey were quite safe. They had used paper ses!

The point implied seems to be that lergic reactions are mostly "in one's ind" and can, therefore, be cured if one firm with oneself. This, of course, is t so, though emotion and strain are own to be factors involved sometimes. ertainly, preaching an anniversary service strain enough to create some sort of action, even if early autumn were not the me of high incidence of both hay-fever d special services.

It might, therefore, well behoove the coration committee to use caution in the antity and variety of nature's beauty d bounty which they pile up around their est preacher. Asters and chrysanthemums e undoubtedly a glory and praise to the reator, but they have done death to many superb sermon. It would be thoughful d sometimes even vital if the committee ere to inquire beforehand about possible lergents.

It is also well to know that, should your est have been struggling through the rvice to restrain his tears, he may not el equal to a social cup of tea afterward. cup of tea—yes—but nothing is more fficult than conversation when one's nasal ssages are blocked and one's eyes sting- g and watering. If he wants to take his isery home . . . let him. It is kind.

Most unfortunate for the hay-fever sufferer in today's world is the fact that cigarette smoke usually aggravates his condition regardless of the original allergent. So please, if you are travelling with him or he with you, don't roll up all the car windows and light a smoke.

Whether allergy is triggered by emotional, psychological or physical circumstances, or all three, it is a real misery and deserves consideration. Ex - - - choo - - oo - - se me . . . it must be the subject. ●

Grandpa's Classroom

By GLADYS TAYLOR

EVERY child should have a Grandpa who knows about the Devil's Kitchen. Especially every city child.

Our Grandpa's Devil's Kitchen is a deep ravine, gouged out by a slim river twisting its turbulent way towards a distant lake. The chiefly satanic thing about the spot is the climb down its almost vertical bank. The real magic, of course, is in the name itself which I half suspect Grandpa made up just to bring the wide-eyed look it does to his listeners when he tells them about it.

Once every summer Grandpa gathers up a car full of his grandchildren and they head for the Devil's Kitchen. The children who have been there before start eagerly watching for familiar landmarks while the children who have just reached the age when they can join Grandpa on his outing, clamor to have the landmarks pointed out to them.

First they sight the big burned-out stump of a once monarch of the woods. Next comes the clump of "Christmas" trees, far more lovely in their natural state than "the one we decorated last year" as one of the children says. The car labours slightly as it climbs the sandy road which is now little more than two ruts winding over the mountain side. The children in the back seat begin pushing against the front seat in their anxiety to help the car along. And then they round a bend and there it is; the cut in the bank that leads down to the Devil's Kitchen.

The children tumble out and slide down the bank. But Grandpa follows more slowly. He is carrying his fishing tackle. But why, when every self-respecting fisherman knows that every self-respecting fish will refuse to bite in the din that half a dozen children will be making on the bank?

Actually, it is his fishing gear that gives Grandpa away. He has an ulterior motive in this outing. His fishing gear, the black tea-pot and the rifle with which they will later wander through the woods, have all been brought with a purpose. They are Grandpa's textbooks. The Devil's Kitchen is his classroom.

Grandpa sits on the bank and casts. He waits and then he casts again and then he waits some more, and after awhile you know that the patience in his movements is just as catching as the fishing instinct. Each of the children is allowed to cast in turn and as they do so Grandpa tells them of another fishing trip when someone got a fish-hook through his finger. The children look at the hooks with new awareness and handle them with greater care. They'll probably transfer that instinct of care to everything they touch from now on.

Later they walk through the woods and watch how carefully Grandpa handles his rifle. He points out deer tracks and a rotten stump pushed over by a bear hunting ants. The children look about them now with a new understanding in their eyes and thrills run up and down their spines until it almost seems as though they could taste this outdoors, this opposite side of the coin from their accustomed city life.

Grandpa lights a fire to make his pot of tea and the children share the care with which he chooses the spot to light it and afterwards they run to the river for water to make sure that the fire is out.

The wonderful day goes on. It is afternoon and time to go home. Or almost time. There is one stop yet to make and that is the "lookout" where they can step close to the edge of the hill and look out over the wide sweep of the valley below them. They try to pick the spot where home is. The long rays of the afternoon sun slant into their eyes and the white clouds bronzing on the horizon burl up into wonderful, imagination-stirring shapes. One of the children says, "I didn't know the world was so big," while the youngest of them all with five-year-old finality says,

(*Continued on page 25*)

Edward Bragg

The Harvest of the Soils (2)

IN the Parable of the Soils Jesus observed that beyond the seed that fell on beaten pathway or shallow soil there was some that fell among thorns.

The farmer did not deliberately scatter precious seed in a briar patch. Rather this was a section of the field recently ploughed, but still harbouring seeds of the thorn and thistle. These sprang up after the first rain, and choked the grain.

This evidently was good soil, but full of the wrong kind of seed. It was a picture of people Jesus had met whose lives were so cluttered with useless things that they had no room to receive the Gospel.

At this point the Parable speaks very directly to us. We may have allowed ourselves to grow hard and unresponsive about things that ought to stir us deeply. We may have been content with too superficial a loyalty. But where we have failed most obviously is in this matter of the choking thorns. Cluttered lives, filled with second-bests, so taken up with unimportant things that we have no time for the things that matter eternally —which of us does not need to plead guilty!

R. L. Stevenson wrote:

> The world is so full of a number of things,
> I'm sure we should all be as happy as kings.

Today we have more things than Stevenson dreamed of, but they are far from making us happy. An American sociologist has calculated that whereas an average person of a hundred years ago had about 72 wants, of which 16 were necessities, the average person today has 484 wants, of which 94 are regarded as necessities.

Surely we have come to the place where we may well recall Emerson's phrase, "To be simple is to be great." We need to reflect on Jesus' words, "A man's life does not consist in the abundance of his possessions." (Luke 12: 15)

The thorns, said Jesus, "choked" the life of the grain. What better word could be found to describe what is going on today in many lives? John Dewey on his 70th birthday said that in his opinion *externalism* was the chief mark of people on this continent, that we live in a world in which *having* has gone beyond the wildest dreams, but in which *being* is to be classed among the lost arts.

Deeply disturbing are these words, "As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word and it proves unfruitful."

The one encouraging feature is the fact that the soil in which the thorns flourished was good ground. It needed only to be weeded to bear a bountiful harvest. The weeding however had to be done before too long; a time would come when it was too late to save the grain. So there is implied a message of hope, and also one of warning.

The Parable concludes with a word about the fourth kind of soil, good soil. This word is spoken especially to those who give leadership in the spread of the Kingdom. And it is an encouraging word, because it takes for granted that there is enough good soil to make the farmer's work worth while, in spite of all discouragements.

The whole Parable is completely modern. For the soils are the same—human nature as we know it. The seed is the same—the word of the Gospel. The test is the same—our fruitfulness. And the reward of fruitfulness is the same—the joy and thanksgiving of the harvest.

The Privilege of Sunday School

WE suspect that more than one Christian mother, caught up in the Sunday morning maelstrom of getting her family and herself off to Sunday School and church, has to suppress an envious thought of heathen neighbours who can sleep in because they care not. We received from northern Alberta recently a letter that reminded us how privileged most of us are in this regard.

Mrs. Grendys, a mother of four who spent her first 12 years in Canada on an isolated farm north of Beaverlodge, says, "My heart is glad because we now live close enough to town to go to a church on Sundays." She speaks with warm appreciation of the help that was given to her by our Sunday School by Mail and Air. Until recently her children received their religious instruction through the teaching ministry of this Sunday school that has radio technicians and mail carriers on its staff.

Now they live within walking distance of a church. Now they can sing hymns and ask questions and join in prayer and discussion with others in God's house. Because they know what it means to live without this privilege, they know its value and they use it joyfully.

A Life Transformed

"THE new girl is sick. She says she will die."
A missionary teacher looked up in dismay. She had heard that statement several times since coming to this girls' school in Africa. She recognized the note of fatality in them. But what could have happened to fill this cheery, lovable little newcomer with the fear of death? Every one thought she was making a fine adjustment to the life of the school.

When she faced Maria in her small bed, the teacher saw that the dark eyes were wide with fright, and the small hands were clenched. In answer to her questioning, Maria said that a black bird had lit on her window-sill that morning—a sign of certain death among the people of her tribe. It took many hours of patient, loving counselling on the part of teachers and fellow students to lift the weight of fear from Maria's mind, and to lead her back to her former cheery enjoyment of living.

Today Maria Chela is a confident young woman who is giving outstanding leadership in the field of education in her native Angola. Those who met her in Canada a few years ago were impressed by her glowing faith and high purpose. She is one of those who are leading the African church forward in these days.

Maria speaks in the new short film, "A Life for Gueve." This film shows how much education can mean to an African woman. Your church group may rent it from the Audio-Visual Department of the Board of Information and Stewardship.

YOUR FAMILY BIBLE READINGS

Tuesday	Sept.	1.	A Cry for Help ..... Jonah 1: 17–2: 10
Wednesday	Sept.	2.	A Law Goes Forth ..... Isaiah 51: 4-8
Thursday	Sept.	3.	The Word Goes Forth ..... Isaiah 55: 6-13
Friday	Sept.	4.	"Fret Not Yourself" ..... Psalm 37: 1-6
Saturday	Sept.	5.	Wait on God ..... Psalm 37: 7-17
Sunday	Sept.	6.	Do Good ..... Psalm 37: 25-31
Monday	Sept.	7.	A City Repents ..... Jonah 3: 1-9
Tuesday	Sept.	8.	A Prophet Pouts ..... Jonah 3: 10–4: 5
Wednesday	Sept.	9.	God's Concern for All ..... Jonah 4: 6-11
Thursday	Sept.	10.	God of All ..... Romans 3: 21-31
Friday	Sept.	11.	Gentiles Chosen ..... 1 Peter 2: 9-11
Saturday	Sept.	12.	Prophetic Mission ..... Isaiah 61: 1-6
Sunday	Sept.	13.	"Let the People Praise" ..... Psalm 67: 1-7
Monday	Sept.	14.	God's Promise of Peace ..... Zechariah 8: 1-8
Tuesday	Sept.	15.	"Let Your Hands Be Strong" ..... Zechariah 8: 9-13
Wednesday	Sept.	16.	"Your King Comes" ..... Zechariah 9: 9, 10, 16
Thursday	Sept.	17.	The Lord of Peace ..... Ephesians 2: 11-22
Friday	Sept.	18.	To Dwell in Peace ..... Psalm 84: 1-4, 10-12

Teenagers and Their Possessions

AFTER taking a nation-wide audit of the possessions in the pockets, rooms, and closets of the teenagers of 1959, Lester Rand, president of the Youth Research Institute, concludes that teenagers have never had it so good.

His audit reveals that 47 per cent. of our teenagers have their own rooms, eight out of 10 have their own watches, and three out of 10 claim ownership of a typewriter. Six out of 10 teenagers listen to their favourite records on their own players, and one out of four keep abreast of the latest hit tunes on their own portable radios. Cameras are owned by seven out of 10 boys and girls, with four per cent. of the boys having their own photo labs for developing and enlarging. Three out of 10 own some sort of musical instrument. Forty per cent. have their own pets, ranging all the way from guppies to pedigreed herds of cattle.

We must be prompt to admit that many of these possessions are being purchased and maintained with money earned by the teenagers themselves. The two teenage members of our family own gadgets that their parents never dreamed of possessing. But they were earning money and starting bank accounts at an age when we had not yet earned our first dollar. In part, the results of this audit are a tribute to the initiative and stamina of today's teenagers.

The audit also revealed that no matter how many possessions a teenager may have, he is still anxious to get "the latest style." We would not be conscientious parents if we were not concerned about the possibility of our sons and daughters growing up with the idea that possessions are a worthy end in themselves. E. J. Kiefer strikes a responsive note within us when he says, "Children cannot be made good by making them happy, but they can be made happy by making them good." We find ourselves wondering what connection there is between amassing possessions and developing character.

This past summer I met a talented, vivacious teenager from a university in California. Her clothes and summer programme suggested that she knew no shortage of material possessions. When I asked what she plans to do after graduation, she said, "Whatever talent I have, God has given me. So I am studying dramatics in order to serve Him in the field of religious drama." Further conversation revealed a home background of active church membership and conscientious tithing.

She reminded me of another teenager in northern Ontario, who had enjoyed very few material possessions. On the evening of her graduation from her Canadian Girls In Training group, this girl said, "I guess our CGIT purpose will always guide my life. I shall never stop trying to be the person God wants me to be." I knew that her home background left much to be desired. But in the fellowship and teaching of her neighbourhood church she had found a directive for life.

Out of the abundance of their hearts, not of their possessions, do teenagers speak. They thoroughly enjoy possessions. But they do not give their hearts to them if they have caught sight of higher goals. ●

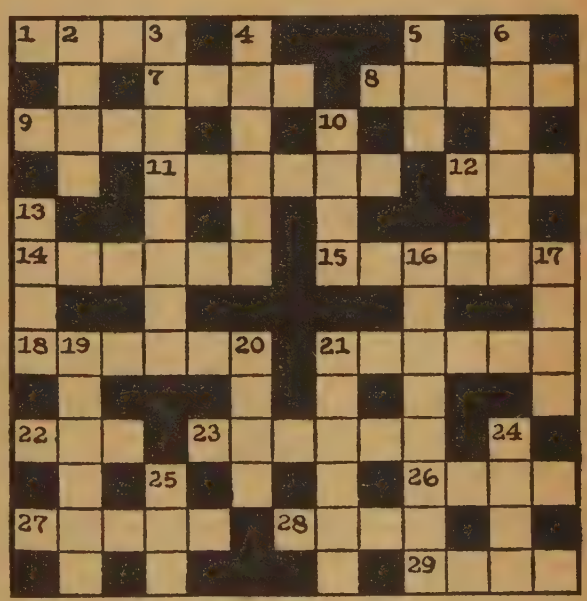
* * * * *

"I'm no model parent," said a friend the other day. "But I do try to behave so that when someone tells my child he resembles me, he can stick out his chest instead of his tongue."

The Music Makers' Corner

SEPTEMBER bows with stately grace
In saffron robe, with smiling face,
That follows us along the green
To bid farewell to August's queen,
Who with the princess of July
Bedecked the earth 'neath summer sky
With gorgeous flowers and rippling streams
Cascading over rocks. It seems
That angels tiptoed in the light
Of moonbeams through the pines at night.
But now, farewell to summer scenes,
To swim-suits, shorts and slacks and jeans.
The school-bell rings its doleful chime
And Alice Crombie says it's time
To dust the old piano keys
And play sonatas (not with ease).
Romantic stuff Beethoven wrote
Suggests pale moonlight and a boat,
But all those scales we play in thirds
Sound quite unlike the songs of birds.
Now school begins. The scene is changed.
A higher grade; new seats arranged.
The same old subjects more advanced.
By history we're not entranced.
And while we stroll in primrose paths
We wonder why girls study maths
With surds and indices and such,
Which really do not matter much.
However, be that as it may
We hope to study hard each day,
And every night we'll make just one
Resolve: to have our homework done.

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. Who was called a preacher of righteousness?
7. Public school.
8. Who were last at the Cross and first at the Sepulchre?
9. "Yea, though I walk through the valley of the shadow of death, I will . . . . no evil: for thou art with me."
11. The mountain on which David prayed that the counsel of Ahithophel be turned into foolishness.
12. Timid.
14. Who prophesied the coming of Christ's kingdom?
15. Free from a stopper.
18. Rubs out.
21. Who obtained water for Jehoram and Jehoshaphat and the king of Edom?
22. Hew.
23. The centurion in whose charge St. Paul was sent as a prisoner to Rome.
26. Who bought the hill Samaria of Shemer for two talents of silver?
27. What is said to be "deceitful above all things, and desperately wicked"?
28. Just.
29. Father of Enos.

DOWN

2. He was father of Jesse and grandfather of David.
3. Philip's wife.
4. What king sent Shaphan the son of Azaliah, Maaseiah, and Joah the son of Joahaz, to repair the house of the Lord his God?
5. Who said, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth"?
6. Who said to Moses, "I know that the Lord is greater than all gods"?
10. Who said, "Who is on my side? who?"?
13. Of what is it said, "It biteth like a serpent, and stingeth like an adder"?
16. Cutting instrument.
17. Sport.
19. A son of Leah.
20. Who said, "Behold, I have played the fool, and have erred exceedingly"?
21. To whom, whilst asleep under a juniper tree in the desert, did an angel appear?
24. Spirit.
25. Attempt.

(Solution on page 31)

Reprinted from The Windsor Daily Star Saturday, June 27, 1959

United Church Presbytery Fund Drive Proves Success

Reaches Nearly To Half-Million

Pledges From 8,200 Families Throughout County of Essex

By TERRY KENNEDY

A campaign by the Essex Presbytery of the United Church of Canada during the past three months has raised almost half a million dollars in pledges over the next three years.

The amount, not yet completely tabulated, came entirely from the 8,200 families in the county belonging to the United Church.

The sum more than doubles the regular donations given by members of the parishes during the same length of time.

How was it done?

G. Hudson Strickland, chairman of the canvass committee, explained:

"Early in the year, the Presbytery realized it needed money for its capital fund. As we became more and more enmeshed in our study of how to raise money, we realized we needed a professional organization to help us."

The Wells organization, a group of men specialized in raising funds for churches, was called in from Toronto for consultation.

"After a survey the Wells organization approximated a sum of $425,000," said Mr. Strickland. "When the first stage of the campaign closed two weeks ago, we had a total of $448,700 in pledges."

The fund raising organization works on the basis of the congregation giving over a three-year period. A certain amount, to be given weekly, is pledged by members of the church. They base their decision on an amount asked for by the canvasser.

There are interesting "professional" points connected with canvassing. One is the canvasser is not allowed to ask a church member to pledge an amount unless the canvasser, himself, has already pledged money.

Another is canvassers are not allowed to ask a church member for more than he, himself, has pledged. Each canvasser picks the people he will canvass. Those to be canvassed are always in the same financial bracket as the canvasser.

With the Wells organization instructing the laymen workers, and the laymen workers canvassing their fellow churchmen, it's only a matter of time before all pledges are received.

"The Wells people don't stop their work after the first stage of the canvass is through," Mr. Strickland said. "If there are any problems arise during the three years the pledges are due, they advise us on them."

Already, 24 of the 32 United Churches in the Essex Presbytery have pledged money to the capital fund. By the time the rest have pledged, Mr. Strickland said he anticipated the total amount would be in the $460,000 range.

Mr. Strickland clarified the position of the Wells people.

"They are a professional organization," he said. "When they come in to work for churches, they are paid a fee.

"The fee is based upon the number of families within the unit they work. For the Essex Presbytery of the United Church, the fee was $16,000—about three and three-quarter percent," said Mr. Strickland.

The $16,000 fee was the fee for organizing the campaign on the Presbytery or county level. If individual churches attempting to raise money to give to capital funds asked the Wells organization to organize their campaign, they paid a fee, again based on the number of families in the individual church.

One Windsor church, which called in the same organization, paid a fee of between $3,000-$4,000. The number of families in the parish was 250.

United Church ministers were overjoyed with the outcome of the campaigns carried on by the Wells organization.

"The response by the workers and the response of the whole congregation is phenomenal," one minister said. "Giving at my church has more than doubled. The people are giving with true spirit."

To ensure collection of the pledges, a continuation committee made up of members of the Essex Presbytery is formed.

Mr. Strickland is chairman of this committee, and is aided by Kenneth Reid, collection chairman, Morley Lawrence, follow-up chairman, Joseph Grime, treasurer, Bruce Webster, publicity chairman, and Rev. Bruce Hall, spiritual director.

In a paper approved by the Essex Presbytery last Tuesday, the capital funds administrative committee outlined their duties, one of which is to prepare an annual budget of proposed capital fund expenditures on the basis of requests.

There are six major requests for capital fund expenditures: a church camp and retreat centre, church concern for higher education, church extension in the Essex Presbytery, radio and TV ministry, aid for the Five Oaks Christian Workers Centre, and recruits for the ministry.

The concern for higher education includes establishing a student building at Assumption University for United Church members, and residences at the University of Western Ontario, in London, and at Alma United Church college for girls.

CAMPAIGN LEADERS—Leaders in the Essex Presbytery of the United Church of Canada check over figures after the first stage of their campaign for capital funds is over. Up to date they have been pledged a total of $448,700. From left: Rev. B. L. Hodder, Leamington, chairman of capital funds canvass committee; Joseph Grime, Windsor, treasurer, and Rev. J. C. Hazlewood, secretary of the administrative committee.

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Christianity vs. Communism

World missions march to meet the challenge of expanding population

By A. C. POUND*

THE United Church layman who wrote "Christianity is just one generation away from extinction" was wrong.

In areas as different as the South Pacific, non-Moslem Africa and the United States of America, amazing successes are being demonstrated. Let us know the facts when we generalize regarding the vast enterprises outside The United Church of Canada. Does the spread of Communism, the recent increase in world population or the indifference of church members discourage us?

On the firm foundation of the Fatherhood of God and the brotherhood of man we have little to fear from Communism. If the Christian churches had been more vitally concerned with urgent social and political reforms, Communism would never have survived in Russia or in China. It flourishes on the soil of ignorance, poverty and corruption. There are still three times as many active Orthodox Christians in Russia as members of the Communist Party. Even on week-nights their city churches are crowded. In China and East Germany opposition and persecution only challenge more loyalty to the Christian cause.

True, the world population is increasing more rapidly in recent years, but world missions have also been marching forward with mightier strides. In A.D. 1800 only 23 per cent. of the world's population was Christian; today the percentage is nearer 36 per cent. of a larger total. *The New Methodist Advocate* correctly stated that there are 885 million followers of Christ today. These are not all vigorous evangelical disciples; but the same is true of other faiths. When, at the world level, Moslems claim 350 million, many of these do them little credit. For each Protestant in the world in 1800 there are about 90 today. Even since 1903 the Protestant Church alone has multiplied 3.5 times in Asia and 6.3 times in Africa; while the population of the world in that period has increased only 1.53 times. The Roman Catholic Church, which was established earlier, is growing at a similar rate numerically.

What of the mere population increase of the hundreds of millions of the non-Christian religions? During the last century the 200 million Animists or primitive religions have been losing to Christianity and to Islam. The Moslems have been winning many converts across central Africa, but losing in favour of Christianity to the extent of 100,000 in Java. Hinduism has been described recently as "resurgent" but the official nullification of the caste system undermines one of their strong doctrines. They have been known even to speak of their "Christian duty." Buddhism has been so much influenced by the teachings and examples of the followers of the Cross that they are using our methods and singing our hymns (substituting the name "Jesus" with "Buddha") in Japan. During the many centuries when these religions reigned supreme, none of them ever thought of a hospital for the sick. When all non-Christian religions are compared with Christianity the fact is that our churches of all creeds, as a whole, are growing as fast, if not faster, than all other faiths combined.

There may be only four per cent. of the population of India Christians, but that means 10 million, most of whom have been won in the last hundred years. In Bishop Azariah's district of Dornakal their lay-evangelists christianize 85,000 a year. Some of these national Christians are among the leaders of the Christian world. Consider only one, the late Miss Sarah Chakko, who was born of Christian parents, members of the ancient Syrian Church of South India. She refused marriage and prepared herself for the principalship of the Isabella Thoburn Ladies' College in North India. She became so highly regarded internationally that she was the only woman to be elected as president of the World Council of Churches, with some 150 denominations in 60 countries.

While Christians are still a small minority in some overseas countries, in others they have grown until they are the majority. Polynesia, the Virgin Isles, British and Dutch Lesser Antilles, with nearly a million people, are practically 100 per cent. Protestants and Roman Catholics. One and a half million people in Jamaica and British Guiana are 65 per cent. Christians, and in Indonesia and South Africa 25 per cent. of 66 million people consider themselves followers of Christ.

One billion illiterates have recently discovered that the rest of the world are progressing because they can read and they are determined to climb up. Dr. Frank Laubach has discovered a practical method to teach 263 languages on one condition

(*Continued on page 25*)

**The Rev. A. C. Pound is minister of St. Matthew's United Church, West Vancouver.*

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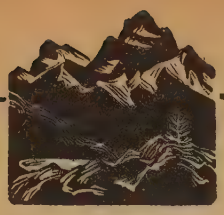

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

REMEMBER the newspaper headlines in June last year, when Cyril the sea lion went adventuring for 400 miles? We've just been reading and chuckling over Earle Beattie's account in *The Day Slippery Got Away* (McClelland and Stewart, hardbound, $2.00; paper, 25c.). The illustrations by Merle Tingley speed along this delightful "true-life children's story." The whole family will enjoy it. . .

With the Stratford Festival part of the Canadian summer programme, we try to read the plays, and at least one book on Shakespeare. This year we chose *Shakespeare of London* by Marchette Chute. She introduced us to a new, a stimulating playwright; to a theatre that flourished through his brilliance and the skill and integrity of a group of actor-friends. (Dutton, Everyman, paperback, $1.75). . . Among the new books on our shelves is a Ryerson Saddlebag, entitled *This Incredible Thing—Evangelism* by the Rev. William G. Berry, Associate Secretary, Board of Evangelism and Social Service ($1.00). When Professor Chalmers of Pine Hill was in Toronto last month he called and took away with him for review a copy of *God's People in India* ($3.00) by John Webster Grant, newly appointed Editor-in-Chief of The Ryerson Press. Dr. Grant spent the year 1957-8 as Visiting Professor of the United College of South India and Ceylon.

The Christ of the Earliest Christians

By William M. Ramsay. (John Knox Press, $3.)

Reviewed by Rev. H. W. Vaughan.

The past few years have seen the re-emergence of a very substantial interest in the Book of the Acts of the Apostles and the life of the Early Church. This book by William Ramsay which was originally a Thesis submitted for degree, now condensed and popularized, follows closely the suggestions of C. H. Dodd's book on *The Apostolic Preaching and Its Developments.* It is an attempt to analyze the sermons by Stephen, Peter and Paul, from the Book of the Acts with a view to discovering what they taught about the person of Jesus.

One could hardly describe the Thesis as containing much original or creative thought. However, the research which has been done is of considerable historic value and its systematic presentation of the various emphases accorded the person of our Lord will contribute renewed evidence for the reader's Christological viewpoint.

Dr. Ramsay is to be commended for the clarity and precision of his style, as well as for the deep religious concern that men should come to know and acknowledge the Divine Son.

Hellenism, the History of a Civilization

By Arnold J. Toynbee. (Oxford, $1.50)

Reviewed by Harvey Forster.

This brilliant historian's latest work deals with the Graeco-Roman civilization born on the shores of the Black and Mediterranean Seas, covering the period from 1100 B.C. to A.D. 700. The general theme is the relationship of the Hellenes' worship of man and Hellenism's rise, achievements, breakdown and eventual fall. Fortunately the author does not adhere slavishly to his theme.

The book leaves one with a sense of futility. The glories of Hellenism are but a memory, as a casual visit of Greece and Italy shows. Is this the fate of all civilizations? The millions who lived and died, Cæsars, slaves, soldiers, senators, traders, farmers, what did they accomplish? The power of the city-states, the age of agony when Hellenism began to decline, forced labour, migrations of people, what was the significance of all this suffering and travail?

No problems were solved, for the same difficulties face us today: parochialism and internationalism, agriculture and industry, peace and war, individual and society. How can an individual maintain his integrity and freedom in any society? What are the conditions favouring creativity? Can a man achieve a good life by deliberately seeking it? Is humanism or archaism (the worship of the past) the answer? The four institutions of the Augustan Peace, namely, a deified saviour-king, a deified world-state, a professional army, a professional civil service, failed then. Would they be more successful now even in a United Nations?

Of especial insight are the last chapters dealing with Christianity. Its ascendency was not a victory over Hellenism but "a walk over a corpse." Hellenism was already dead, but Christianity did not repudiate it. Rather it incorporated basic Hellenistic concepts into its own faith, a polytheistic godhead, a suffering saviour, a dying god conquering death by coming to life again, a mother of god concept, the visual art of Hellenism.

This is an outstanding book and should be studied by every person with a concern for mankind.

No South or North

By Roger A. Crook. (Bethany, $2.50.)

Reviewed by E. M. Cook.

This is a recent and up-to-date study of race relations in the U.S.A. by a southern Baptist minister and Professor of Religion. This whole matter was rather suddenly thrown into the lap of the churches, educational authorities and citizens generally in the U.S. on May 17, 1954, when the Supreme Court declared that segregation as practised there is unconstitutional. Two concepts inherent in the American "way of life" — democracy and Christianity— received a rude jolt and now have to be re-examined and re-interpreted.

The author deals with this question so plainly, historically, incisively, sociologically

and Biblically that none of us anywhere can feel smug or self-righteous. He says, "I wrote this book because my contacts with Christian people convince me that most of us do not look at the problem of race relations in the light of the facts and of basic Christian principles." He answers such questions as "Whence Came They?", "What Do You Think?", "Does it Make Sense?" and "What Does the Bible Say?" This last is very good. For a better knowledge of the South, race relations everywhere, and for a reappraisal of the implications of our faith this book is worthy of a wide circulation.

No Escape from Life

By John Sutherland Bonnell. (Harper, $3.15.)

Reviewed by A. J. Wilson.

Christian counselling to people suffering from frustrations, worries and neuroses is the theme of this book by Canadian born and trained John S. Bonnell, presently minister of Fifth Ave. Presbyterian Church, New York. The author was a pioneer in this type of modern Christian pastoral service. In *No Escape from Life* he describes his technique, using case histories to illustrate his methods and achievements. The story of men and women on the edge of despair, restored to physical, mental and moral health reads like a modern Book of Acts. The author is a firm believer in the time-honoured and proven power of prayer and scripture, yet he takes full advantage of every aid available from psychiatrists, mental physicians, and psychosomatic medicine. It is a book from which ministers will derive much help and inspiration. It will as well bring hope and healing to thousands of laymen in this perplexed and worry-ridden generation.

Dr. Bonnell

Basic Documents in Canadian History

By James J. Talman. (D. Van Nostrand.) Paper $1.25.

Reviewed by Jesse H. Arnup.

Another good book for the library, public or private. By that same token, not a bad book for your own bedside table.

The first document is an extract from the diary of Jacques Cartier and tells of his first trip up the St. Lawrence to the Indian villages of Stadacona and Hochelaga. The next is from the pen of Samuel de Champlain, who reports how he founded the city of Quebec. So it runs, through the period of exploration, the French regime and the documents marking the taking over of Canada by the English. Here Captain Cook's *Voyages* are drawn upon for an account of his voyage to Nootka Sound. The evolution of responsible government furnishes a number of documents and the stream flows on, taking in the development of the West and the First World War.

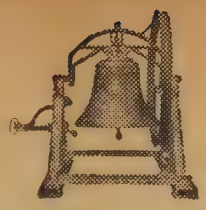
My Valley In The Sky

By Judy Van der Veer. (Copp Clark, $4.)

Reviewed by Dorothy Dumbrille.

This author is known for her books about animals, the day-by-day experiences she has with them, and the little happenings on her ranch. There are beautiful descriptions of scenery among the hills of California and vivid accounts of storm and drought and their effects on her grassland and, indirectly, on her animals.

One wonders how she can make such a thing as the day's adventures of a pig prove interesting to a reader—but she does. Her pets seem almost people, indeed there are few other "characters" in her book and "Pig", as she calls him, becomes an amusing and affectionate companion.



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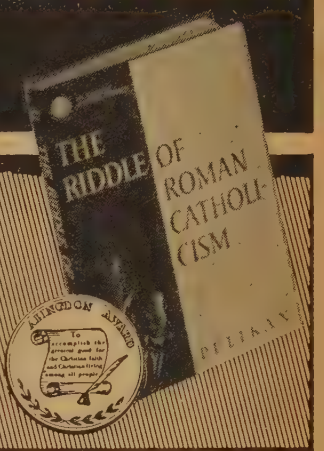

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JAROSLAV PELIKAN, a young Lutheran minister, is professor of historical theology, the Federated Theological Faculty, the University of Chicago.

Particularly well known for his co-editorship of the widely-acclaimed *Luther's Works,* he is also co-author of the script for the movie "Martin Luther," and is Departmental Editor for Religion of *Encyclopaedia Britannica.*

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TRADE UNION MARTYR

(*Continued from page* 11)

"martyred" fellows felt the same. Eventually they sold out and sailed for Canada.

How they came is uncertain, but family tradition says George Loveless, James Loveless, Thomas Stanfield, John Stanfield and James Brine, with their families, reached Hamilton in the spring of 1844. With his namesake son (another namesake, a great-grandson, is a London businessman) George Loveless walked from Hamilton to London. He later built a log house near crossroads now known as Fanshawe, between London and the city's new artificial lake, Fanshawe Lake.

London in 1844 was not likely to officially welcome the Tolpuddle Martyrs. Canada was just settling down after the revolution of 1837-38, a rather bitter affair in which the authorities had arrested hundreds in western Ontario alone. Six men had dangled from gallows in London's courtyard for dabbling in border uprisings; and another 16 had been led away in chains to the same Van Dieman's Land Loveless knew to his sorrow.

One can imagine the sheriff, judges, military leaders and all supporters of the established order murmuring quietly among themselves when Loveless' background became familiar to them. There is some belief the five kept their background to themselves and that Londoners did not know their history. It may be so, but it is doubtful if such a secret could be kept long, even with poor communications of the 1840's. Loveless was almost certainly a marked man for years.

Busy with farming, George Loveless did not forget his faith. The log church which preceded the present brick Siloam Church was built by the labour leader, his sons and Methodist friends.

As in England, Loveless preached where he was asked. On foot and horseback he travelled to surrounding congregations, carrying with him the worn Bible from which he drew his faith.

Through the turbulent years of the 1850's to the 1870's, George Loveless and his friends tilled the soil and watched from afar the industrial revolution so large a part of England's history in that period.

About the time he died in 1874, on the farm he carved from the forest, trade unions won recognition in law. More decades of strife followed before their existence became generally accepted, and still more decades before the workers ended their century of struggle by turning the England of a landed aristocracy into a welfare state.

Meanwhile James Loveless farmed a while, then became caretaker of North Street Methodist Church (afterward Queen's Avenue Church) which burned in 1895. On another site, the congregation built what is now Metropolitan United Church. Thomas Stanfield farmed on concession 11 of London Township near Bryanston until he died. John Stanfield ran a hotel in London, was reeve of East London at one time, and died in 1893 at 85. The Brines settled first in Huron County, at Holmesville and Bayfield; then near the Loveless', and finally in Blanshard Township in Perth County. James Brine died in 1902 aged 90 in the log home he built himself.

The labour movement Loveless helped found has grown to power he probably never visualized. The church wherein he found his faith has been absorbed into a wider communion, The United Church of Canada.

None of the differences of faith, nor of the role of labour in the modern world, appear on the surface when labour leaders stand silently in front of the double-headed marble tombstone marking the graves of George and Elizabeth Loveless.

As they lay their wreaths, they read words which testify not only to the courage of a great labour leader, but also to the faith of a man who did not hesitate to proclaim himself a follower of Jesus Christ:

"These are they which came out of great tribulation." ●

The Gardener's Psalm

THE Lord is my gardener,
I lack nothing I need.
He planted me in good soil;
He warms me with his sun
And refreshes me with his rain.
He has cared for me constantly,
For his love's sake;
He has pruned me, that I might bear fruit.
Even though storms have beaten me down,
I did not fear, for he supported me.
So when nights grow long
And winter winds begin,
I shall trust him and be content;
His goodness and mercy cannot fail;
He will renew my life,
And I shall be in the Lord's garden forever.

R. B. Y. Scott.

SCHOOLS IN TRINIDAD

(*Continued from page* 10)

say that isn't bad. Lute says "the influence of Christianity goes far beyond this."

The United Church has emphasized its belief in education. Its primary schools have recently been increased by three, and a vigorous extension programme in the high school has established the three new schools in the past five years, one for girls, one co-educational and one for boys. Principal Lute says "It is folly to divorce the evangelical ministry from education when the church schools offer such a rich field for evangelism."

The Rev. Floyd Honey, in making his report to the annual meeting of the Board of Overseas Missions, pointed out that one third members of the Trinidad Legislative Council are Naparima graduates.

If the graduates become baptized Christians, that is best. But the church works to serve those who are in need, whether

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they become Christian or not. One of the Naparima teachers says: "If it had not been for the Canadian mission we should still be labourers in the fields." That is true. But it wouldn't be like labouring in the fields of Canada. They would have been overworked, underfed and illiterate labourers. And their children would have been the same. ●

CHRISTIANITY

(*Continued from page* 21)

that each one will teach one. His artists draw pictures of common objects in a given country. These become the basis for an alphabet. On mastering the first primer they are presented with certificates in the church and proceed to read the gospels. Sixty million have already been taught and Dr. Laubach estimates that 10 million a year are being reached. This keeps multiplying faster than the population.

In Japan the gospel is being preached every Sunday over 65 radio stations. Outside of Japan there are at least 15 other radio stations operated by missionary societies. There are about 200 million people within hearing of these radio stations. Is it too much to expect that 20 million of these hear the gospel weekly?

In the United States in 1878 there were 9,500,000 church members (20 per cent.). Today there are 104,000,000 or 61 per cent. In the whole world there are 635,000 large and small places of worship. If we add together the results of the efforts of the Billy Grahams and tens of thousands of pastors, priests, nuns, chaplains and 250,000 full-time trained missionary-teachers, evangelists, doctors and helpers, and include those reached by radio and the literacy campaigns, the time will not be long until we catch up with the increase in the population. ●

CLASSROOM

(*Continued from page* 17)

"I saw God's leg just now as He was disappearing behind that cloud."

And then Grandpa starts the car. He can close the textbooks now and lock the classroom door. The lessons have all been learned, from the patience of the fishing to the presence of God in a cloud.

Grandpa smiles serenely. He can afford to smile. He has taught the lessons and he hasn't said a word. But then, why should he say a word, with a fishing rod for a textbook and the Devil's Kitchen for a classroom? ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. I would like to know if possible where "the widow's mite" fits in with the great programme of today's church financing?

A. A mite, the price of a chocolate bar, from every church adherent each Sunday would carry all of the United Church's Overseas Missions Board work in seven countries with nearly half a million dollars over for expansion.

Q. We often use the phrases, "Court of the Church," . . . "Before this Court," etc. What are the "Courts" of the church (United of course)? How many are there; name them?

A. Four: General Council, Conference, Presbytery, and Session.

Q. Our church is in a mess because of irresponsible elders. When will General Council put some teeth into the constitution, and make a definite, limited term that elders can hold office?

A. We don't expect General Council will. A congregation should grow its own teeth, provide its own term, and vote out of office indifferent or faithless elders.

Q. Don't you agree that human beings are presumptuous when they even discuss broadening divorce laws, when Jesus plainly states His command in His infallible Word?

A. Yes, human beings are presumptuous.

Q. "A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife." Does this mean any person marrying a woman who has lost her husband, or a divorced woman, is going against Christian religion as set forth in the Bible?

A. We're a New Testament Church. See Matt. 19.

Q. I have asked many United Church folk the answer to the following question, and none seems to know it: "What is the United Church stand on evolution?"

A. We don't think the United Church ever assumed a stand. The theory is generally accepted, with reservations and modifications, by educated people. It is not considered to have all the answers by any means. nor do our religious leaders find it incompatible with Christian doctrine. There are, of course, those who infer a completely mechanistic theory of life's creation from the Darwinian theory. This of course is unacceptable to the United Church.

Q. Can a member of the United Church take Holy Communion in any church other than a United Church?

A. Yes.

Q. Do you have to become a member of the United Church before receiving Communion?

A. No.

Q. Why do some United Church ministers wear stoles? Some wear white, others coloured. What is the origin and its significance?

A. It is one of the oldest Christian vestments representing the yoke of Christ. Traditionally it was black or coloured according to the seasons of the church year. It may have been adapted from a garment worn by Roman matrons.

Q. When a special speaker is invited to preach on anniversary or other occasions, should he be paid?

A. His expenses definitely should be met. It is customary in most dignified circles to provide honoraria, too—which he may give back. Our observation is that more church groups err by being thoughtless than by throwing their funds around.

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About People and Places

Forty-five on Holiday

Caravaners have travelled every conference in the United Church, except Manitoba, these past two months. Forty-five young men and women spent their holidays carrying on Vacation Schools, assisting in local church and camp activities, and making surveys in new housing areas.

In British Columbia they flew a thousand miles to a cannery site in an Indian village with an overflow population. While fathers fished, mothers worked in the cannery, and children, even two and three-year-olds, had to be cared for in Vacation Schools.

In Alberta and Saskatchewan the young people worked under the direction of paid administrators. They went to a number of Indian reserves and mission fields scattered throughout the conference. The Saskatchewan YPU sponsors the caravaners.

Applications came from Ontario and Quebec and from seven American states from young people anxious to work as caravaners in the central conferences. Most of them ranged in age from 18-20 and were students and teachers.

All three Maritime provinces had caravaners at work. The group trained at the Atlantic Christian Training Centre and requests for their help came from Sydney Pier, N.S., from First South, a little community near Lunenburg, N.S., from the resort area of Riverside, N.B., and the farming community of Elmsdale, P.E.I.

In Newfoundland caravaners held Vacation Schools in a number of outports and in areas without regular church services.

Ring In Kirkentag

Eight bells designed for the Reformed Church in Speyer, Germany, chimed the opening of the **Kirkentag** at Munich to which an estimated 500,000 Germans, members of the Evangelical Church Day (DEKT) and delegates from more than 20 European and overseas churches came last month. For the first time in history this congress met in a largely Roman Catholic region and for the first time there was discussion on Protestant-Roman Catholic relations in areas where one or the other is in the minority. The ecumenical movement and the influence of mass media also had special attention.

Two Centenaries

Centenary services were held this summer in two Ontario churches, **Burns United** near Londesboro, Ont., and the **Minden Church** which marked the event by erecting a new $50,000 addition.

Three former ministers took part in the special services of the Burns' Church, the Rev. A. W. Gardiner, who preached to a congregation of over 300, and the Rev. A. E. Menzies and Rev. S. H. Brenton. This church had two names before acquiring its present one. It is thought this stems from the famous Robert Burns, but no one knows for sure.

Bay of Quinte President, the Rev. J. F. Lane, dedicated the new building at Minden, which doubles the capacity of the sanctuary and the hall and provides additional space for more efficient work. The Rev. R. K. McLean, Lindsay, was guest preacher, assisted by the Rev. Wm. Parker. St. Paul's Anglican congregation joined for the evening service conducted by the minister, the Rev. Hugh Robert MacDonald, the guest preacher being the Anglican student, Mr. Tom Gracie. The new Brignall Memorial Organ was dedicated in honour of the pioneers of the community, and the combined choirs led in the service of praise.

Student Tennis Champ

The **Rev. Eson Tse,** overseas missions scholarship student at Emmanuel College, Toronto, is an expert table tennis player and member of the team from the Chinese Church in Toronto which went to New York recently to take part in a competition. They won! Mr. Tse will continue for a second year at Emmanuel where he hopes to obtain his BD degree. He will return to Hong Kong as a minister of that area council of the Church of Christ in China.

Window for the Army

Two United Church chaplains in Germany, Capt. John B. Adams of Elgin, Ont., padre of the 4th Field Squadron, RCE, and

Major Malcolm Butler, senior Protestant chaplain of the 4th Canadian Infantry Brigade Group, were on hand for the dedication of a stained glass window in the Protestant chapel at Werl, Germany. The service was conducted by Brigadier John Forth, Protestant Chaplain General.

On with the Building!

The Fred Victor Mission three-way building project is well under way. The boiler room has been completed and the boiler installed. The second phase of the work includes the letting and beginning on the building of the chapel and the 100-bed transient section on the vacant lot adjoining the present structure on Queen St. East in Toronto. It is hoped this will be completed by June next. The third part of the project will follow with the tearing down of the old building and proceeding with the erection of the new. It will contain rooms for 65 aged men and a staff and will house The Goodwill Industries also. This final stage is expected to be completed by April, 1961.

Church Must Help

The people of new nations in underdeveloped countries should be able to look to

the Church for help, Dr. Egbert deVries, Director of the Institute of Social Studies at The Hague, told the 160 delegates from 34 countries and experts in various fields at a meeting in Salonika, Greece, last month. The roll of the Christian church in areas of rapid social expansion was studied and ways of assisting discussed. It was pointed out that there is an increasing distance developing between the people of these countries and the government, and the consensus was that the Church must help the people to distinguish the dreams of yesterday and tomorrow from the task of learning to live in the reality of today.

When a Child Asks

A Christian Family Life series was held on five consecutive Sunday evenings in **Central United Church, Welland, Ont.** Tape recordings of "When a Child Asks" directed and produced by Nancy Edwards of the Berkeley Studio were used, followed by discussion; the film, "This Way to Heaven," was shown, and the series ended with a family gathering for worship and supper and a special programme.

Leaves for New Post

Dr. Laurence H. Cragg, Chairman of the Board of Men, is returning from his post as Professor and Chairman of the Chemistry Department, McMaster University, to his native Alberta as Vice-President of the provincial university. While the position is administrative, Dr. Cragg's main concern will be with science and education in their broader aspects.

Both Dr. and Mrs. Cragg have been active in church work. He is Clerk of Session at Westdale United Church, Hamilton, has been a member of Presbytery and Conference and commissioner to five General Councils, as well as a member of the Executive of General Council. Particularly concerned with the work of the laity, Dr. Cragg was President of the Hamilton Conference Lay Association before heading up the national board. He is the author of the pamphlet, "Let's Look at Elders." Mrs. Cragg is the second Vice-President of the Dominion Board, WMS.

A Diamond Jubilee

Sixty years in the ministry is the record held by the **Rev. B. B. Brown, DD,** assistant minister of St. James United Church, Montreal, Que. He marked the occasion by returning last month to Trenholmville United Church where he preached his first sermon and where the late Dr. S. D. Chown and Dr. Gordon Sisco began their ministry. The church was filled to capacity to hear him, many coming from Sherbrooke where Dr. Brown was minister at Trinity Church, 1920-24.

Dr. Brown

* * *

The **Rev. J. M. Fraser** completed 42 years in the active ministry when he retired last month from the Thornloe, Ont., pastoral charge. He served the church in Newfoundland and the Maritimes before coming to the central conferences. Mr. and Mrs. Fraser will make their home in Meaford, Ont.

Africa Missionaries Protest

Seven missionaries from The United Church of Canada in the African Copperbelt have signed a protest against recent government action barring outspoken Tom Colvin from further missionary work in the Federation.

Fifteen ministers and missionaries put their names to a recent letter to Northern Rhodesia's **Northern News. The News** published it on the front page under a streamer headline.

The letter reads in part: "We write to record our alarm at the recent trend of events in the Federation involving the church and culminating in the declaration of the Rev. Tom Colvin, a prohibited immigrant.

"The church's first loyalty is to God, and the first duty of its ministry is to proclaim, in far from ideal situations, the ideal laws of Christ to which men in their relationships with each other should conform. It is a specific function of the church to judge critically the policies of the state in the light of these laws. . .

"The Rev. Tom Colvin found it necessary to criticize publicly aspects of the Governments policy towards Nyasaland. There can be no doubt that he has been voicing the opinions of the vast majority of the inhabitants of the territory.

"We do not all necessarily subscribe to Colvin's view, but we believe that this attempt to silence him is an inroad upon the freedom of the church.

"If any person, missionary or otherwise, is, in the opinion of the Government, endangering peace and security, then legal remedies are provided through the courts.

(*Continued next page*)

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Little Mo "Gets Religion" (Continued from page 15)

Missions." To them, there was no "Indian problem"; just a great human need, which they would try to meet.

During the depression and in the great cities, they had seen some people demoralized by years "on relief." There the problem was "how to come off relief gracefully." Here, they found a people who had been "on relief" for 300 years. The Indian challenge was an intensified form of the world challenge.

Soon, CGIT groups, Explorers and Sigma-C groups appeared among the Indian people. The dark brown faces of the girls made an attractive contrast to the white and blue of their "middies." The first Indian Teen-Town was organized and flourished.

Caravaners came to the reserve and church camps were organized. Around the campfire, at night, they sang songs, both sacred and secular. The Indians took naturally to outdoor life, campcraft and handiwork. The torchlight procession in the closing ceremony was an impressive affair. It awakened in the Indians, far-off, dim echoes of other days. Did not their far-removed ancestors enjoy the mystery of fire and the strange attraction of a lakeside at night!

So, because his minister was friendly, human and helpful; because his church life had spice, variety and depth, and because Indian life was organized for every age-group activity, Little Mo and all the other Little Mo's really "got religion."

They "got it," as their forefathers had done, at the camp meetings in the days of the "forest primeval." ●

WORLD WIDE COMMUNION-SUNDAY SUPPLIES

October 4, 1959

COMMUNION MEDITATION four-page leaflet by Dr. G. G. D. Kilpatrick	$1.00 per 100
INVITATION CARD one side blank	$1.00 per 100
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BULLETIN INSERT for churches having their own Sunday Bulletins	$1.00 per 100

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MISSIONARIES (Continued)

"The disquieting feature of the banning of Colvin, against which he has no appeal, is that it is symptomatic of a tendency in recent months for the governments of the Federation to short circuit the courts in order to silence those whom they regard as political offenders, thereby depriving them of the legal power to defend themselves.

"We cannot but regard the banning of Colvin as an act of intimidation against the whole church in the Federation. It is clear that the price which missionaries may have to pay in the future for fearlessly proclaiming what they believe to be the truth may be a heavy one. This price we are all, if called upon, prepared to pay, for our 'consciences are in bondage to the Word of God.' But we would point out the dire consequences to our society if the ministry here is denuded of all men of spirit and the church is intimidated into passive acquiescence in the policies of government, right or wrong."

Following the protest the signers were reprimanded by the Presbytery for acting outside official channels. Federal Minister of Home Affairs Sir Malcolm Barrow sharply criticized the ministers and said the reasons why Mr. Colvin was not permitted to return had not been publicly disclosed—but would be if Mr. Colvin wished it.

Increasing M and M Givings

Givings to the Missionary and Maintenance Fund show a steady increase, Secretary the Rev. H. E. D. Ashford reports. British Columbia conference has contributed $22,820 over last year's total.

Contributions at August 11 amounted to $2,878,351, over $2,605,256 on the same date last year, a 10.5 per cent. increase. Conference standings are compared (last year's figures in brackets): Newfoundland, $28,418 ($25,842); Maritimes, $228,654 ($211,477); Montreal and Ottawa, $288,449 ($272,622); Bay of Quinte, $220,293 ($199,608); Toronto, $575,886 ($542,418); Hamilton, $444,755 ($398,514); London, $336,657 ($302,620); Manitoba, $171,181 ($150,903); Saskatchewan, $157,976 ($139,859); Alberta, $190,499 ($156,168); British Columbia, $200,760 ($177,940); Donations, $34,823 ($27,285).

Called to London

The **Rev. Moir A. J. Waters,** Port Nelson United Church, Burlington, Ont., has accepted a call from Robinson United, London, Ont., where he will begin his ministry about the middle of September. Mr. Waters is a former President of British Columbia Conference. He was minister of First United Church, Victoria.

Scots Hot on Africa

The debate on the Nyasaland problem was a lively and sometimes acrimonious one at the recent General Assembly of the Church of Scotland. A special committee's report demanded radical revision of strife-torn Nyasaland's constitution and "a daring and creative transfer of power to the African people." This was passed, despite strenuous efforts to defeat it.

The Church of Scotland contends that dominion status should not be granted the Central African Federation of Rhodesia and Nyasaland without the consent of the majority of the people (a conference has been called in Nyasaland next year). The time has passed, the church says, for working with a nicely balanced arrangement relating the colonial government, the European inhabitants and the African population.

Opponents demanded discharge of the committee and the scuttling of the report. They asked that Church of Scotland mis-

aceful atmosphere" in which the constitutional changes planned for 1960 "can ncentrate on finding the common ground om which the advance can be made to the utual benefit of all." In defeating the otion, the commissioners agreed with Dr. eorge MacLeod that "the Church must eak for the Africans."

* * *

The **Rev. L. G. Stapleton,** Streetsville, nt., has accepted a call to Listowel, Ont., nited Church.

tudent Minister Busy

The Sandy Lake Band of "Woods" Crees n the Deer Lake Reserve in Northwestern ntario, kept student minister **John Jay** isy. They love to sing, and all attended th services on Sunday and meetings three ghts a week to sing hymns and study the ible. Mr. Jay assisted the government party iring the Treaty Money ceremony where ch Indian gets an X-ray—a government fort to control tuberculosis—and $5.00, hich is immediately spent.

wo China Missionaries

The **Rev. W. E. Sibley,** who died in oronto, July 16, served the Church in hina for 29 years, being appointed one ear after ordination in 1906. On his return, e held two pastorates in Canada before tiring in 1945. He was for a time assistant inister at Danforth Ave. United Church, oronto, and was a hospital chaplain. . . n July 20 the **Rev. Alfred E. Johns** died Hamilton, Ont. A former missionary, he orked in China for 16 years as mathematics rofessor at the West China Union Univerty. On his return to this country in 1929 e served at Brandon College in the same apacity before joining McMaster University aff in 1931. He retired in 1952. . . **Rev. . W. T. Middleton** died in the active min-try on August 9. He was received from e Congregational Union of England and Vales in 1947 and held pastorates in New-oro, Bayside and Plainfield, Ont. **Rev. ordon S. Fraser** (P) in the chaplaincy rvice since 1948 and based at Winnipeg, ed August 6. He served in the Maritime nference following ordination, and in Vorld War II acted as chaplain of the 17th eld artillery in Sicily, Italy, Holland and ermany. . . The **Rev. T. W. Hazlewood,** inister of St. Paul's - Avenue Road United hurch, Toronto, died suddenly in Paris, rance, July 30. Ordained in 1922 he held ven charges, among them Leamington and umbercrest, Toronto, where he remained r 18 years, leaving to become Executive ecretary of the Upper Canada Bible Society 1953. In 1957 he returned to the astorate. . . A funeral service was held in Vest Point Grey United Church, Vancouver, .C., for the **Rev. William H. Stratton** who ed July 20. Ordained in 1909 his work as mainly in the western conferences. He tired in 1937. . . **Rev. Walter S. Smart** ed in Sunnybrook Hospital, Toronto, ugust 4. Ordained in 1904 his pastorates ere in the Bay of Quinte Conference before d after World War I when he was in harge of overseas work for the YMCA. e retired in 1939, and later served for 16 ears as a hospital chaplain in Toronto. . . . Paul's Church, Blue Rocks, N.S., was e scene of the funeral service for the **Rev. rancis J. Scoates** who died July 12. Since rdination in 1917 he served the Church in e Maritime Conference, retiring in 1950. . The **Rev. Peter Pollitt,** Ormstown, Que., ed July 20. Ordained in 1916 his pastorates ere in the Montreal and Ottawa Conferce. He retired in 1943. . . **Rev. D. L.** ordained in 1900 and held five pastorates before becoming Immigration Chaplain, a post held from 1929 to 1934. Sandwich United Church, Windsor, Ont., was a later charge. He retired in 1945.

Overseas Head

The **Rev. David H. Gallagher,** Secretary of the Board of Overseas Missions, died suddenly, July 26, at his home in Islington, Toronto. He had not made a complete recovery from an attack of virus pneumonia last autumn, though he had been at his office regularly since March. Plans for an extended tour of Angola and Northern Rhodesia this summer had to be abandoned because of ill-health.

Dr. Gallagher

Educated in Toronto schools, Dr. Gallagher was graduated from Knox College and ordained into the Presbyterian ministry in 1924. He was minister of Port Elgin, Lundy's Lane, Oakville and Runnymede, Toronto, United Churches before becoming Associate Secretary of the Board of Overseas Missions. In 1950 he was appointed Secretary. Victoria University honoured him with the degree of Doctor of Divinity in 1952.

Dr. Gallagher was familiar with all the mission fields, and as a member of committees of the Missionary Council in New York had an intimate knowledge of the problems that face this area of the Church's life in the world today.

Dr. Gallagher is survived by his wife and two sons, Melville and Jan, and a brother, Dr. W. J. Gallagher, Secretary of the Canadian Council of Churches.

Ministers' Wives

Edith, wife of the late Rev. H. McConnell, died July 13. **Elizabeth,** wife of the late Rev. Hiram Hull, died in Hamilton, Ont., August 2. . . On July 26th, Willowdale, Ont., **Edith,** wife of the late Rev. J. A. Wilson. . . **Lucy,** wife of the late Rev. Albert Hinton, died July 24 at Point Claire, Que. . . At Toronto, August 10, **Ella,** wife of the late Rev. Charles W. Follett. . . **Ella May,** wife of the Rev. H. S. Cobb, died at Toronto, August 8. She served for a term as an officer of the Toronto East Presbyterial, WMS.

* * *

The **Rev. Thomas Hart,** who was to take over pulpit and pastoral duties at Knox United Church, Edmonton, Alta., during August, died suddenly July 31. His death brings to a conclusion a whole life of service to the Church in Alberta. Dr. Hart came to Canada in 1911, entered the Methodist ministry and arrived in Edmonton in 1912. Ever since 1913 he has been student minister, pastor, teacher, and from 1942, Superintendent of Home Missions — all in that conference. He is known as a beloved and generous friend to the ministers who served under him, and particularly to the student missionaries. His wife and three sons survive.

Dr. Hart

Anglicans Tailor Courses

The Anglican Church in Canada is setting up special evening classes in September for the many older men who are seeking ordination. It will consist of a three or four year university course tailored to individual requirements.

Rt. Rev. G. B. Snell, Bishop Suffragan of Toronto diocese, explained that Trinity and Wycliffe Colleges have raised standards in the theological faculties to the point where non-graduate divinity students must not exceed a maximum of 10 per cent. of total enrolment. This would automatically exclude many older men who are not university graduates. The new scheme will provide evening classes which the candidate can take while pursuing his career.

* * *

The **Rev. John B. Corston, PhD,** Pine Hill Divinity Hall, was the guest preacher at a special service for tourists and cottagers in the little century-old church at Great Village, N.S.

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THE UNITED CHURCH OBSERVER
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BIRTHS

McLEAN—To Rev. and Mrs. J. Campbell McLean, Dentonia Park United Church, Toronto, at Toronto General Hospital, July 26th, 1959, a son, Donald Stuart. A brother for Robert.

1. HELP WANTED

A HOUSEKEEPER for a small guest house operated by the United Church, in a village 30 miles from Toronto. Duties — cooking, general housekeeping, and assistant to the director. Apply Room 723, 85 St. Clair Ave. E., Toronto.

NORWAY HOUSE Indian Residential School, Manitoba, requires by the end of August the following staff: Assistant Matron, Associate Cook, Boys' and Girls' Supervisors and Bookkeeper-typist. Apply Principal.

PRIVATE unfurnished living quarters available September 1st for couple in exchange for housewife caring for baby while mother works. Must love children. References. Toronto — RU. 2-8972.

WIDOWER with family of five requires middle-aged housekeeper. Christian family located in farm community, Simcoe-Waterford district. Address —Mr. Geo. Lee, R.R. 3, Waterford, Ont.

1A. AGENTS WANTED

EARN Cash in your Spare Time. Just show your friends our Christmas and All-Occasion Greeting Cards (including Religious), Stationery, Gifts. Write for samples. Colonial Card Ltd., 489C Queen East, Toronto 2.

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1 N. NURSES WANTED

WANTED—Nurse for mission hospital at Bella Bella. 300 miles north of Vancouver on Pacific Coast. Fare refunded after one year's service. Relief nurse for 3-month period also required. Apply to Matron, R. W. Large Memorial Hospital, Bella Bella, B.C.

2. EMPLOYMENT WANTED

COMPETENT counsellor and successful canvass director desires appointment as Fund Raising Officer, or individual canvasses. Anywhere. Box 133, THE UNITED CHURCH OBSERVER, Toronto.

RETIRED Y.M.C.A. Secretary, 30 years "Y" experience; active — mentally and physically, with organizational ability; administrative experience, financial, campaigning, recreational and building maintenance knowledge, is interested in securing full-time position. What Offers? Box 132, THE UNITED CHURCH OBSERVER, Toronto.

2A. PULPIT VACANCIES

FITZROY HARBOUR Pastoral Charge vacant July 1st. Three-point charge. Newly furnished, heated manse with modern conveniences. Thirty miles northwest of Ottawa; Collegiate bus. Interested ministers contact Jack Shaw, Kinburn, Ont.

LYN Pastoral Charge, vacant June 30th, 5 miles from City of Brockville, Kingston Presbytery. Modern equipped brick manse adjacent. Present salary $4,400.00. Address inquiries to Arthur J. Hudson, Secretary Pastoral Relations Committee, Lyn, Ont.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Salary $4,300.00 including travel allowance. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

OTTAWA, Ont., St. James United Church, vacant Sept. 1. Comfortably furnished manse. Membership 1,150. Assistant minister. An important charge in established area of Ottawa. Write A. S. Johnson, Secretary, Pastoral Relations Committee, St. James.

SASKATOON (Sask.) Second Street United Church, vacant September 1st. New manse, close to Public and High Schools in University city. Salary $4,400.00 including car allowanee. Interested ministers please contact Secretary, Pastoral Relations Committee, G. H. Smith, 231 — 4th St. East, Saskatoon.

STREETSVILLE United Church, Halton Presbytery, becomes vacant October 15, 1959. Growing suburban community—20 miles from Toronto. Salary, including car allowance $5,650.00. Interested ministers please make application to Recording Steward, Mr. David Y. Lewis, 3 Swanhurst Blvd., Streetsville, Ont.

SUDBURY — St. Paul's United Church. Pulpit vacant October 1, 1959. New church, just completed, replacement value $250,000. 350 family congregation. Salary well above minimum. Interested ministers please contaet Chairman, Pastoral Relations Committee, J. D. McPhail, 192 Simcoe Street, Sudbury, Ont.

4. PULPIT SUPPLY AVAILABLE

UNITED Church minister with pastoral experience having finished graduate studies at two American Theological Colleges, is now ready to return to Canada. Interested churches please write to Box 134, THE UNITED CHURCH OBSERVER, Toronto.

5. CHOIR PERSONNEL

ORGANIST and choir leader, Westboro United Church, Ottawa; duties to commence Sept. 1, 1959. Teaching facilities. Reply, stating qualifications and salary expected, to R. D. Frayne, Box 957, Ottawa 4, Ont.

ORGANIST and choir leader for St. Paul's United Church, Estevan, required September 1st. Duties to include directing senior and junior choirs. Good vocal and piano teaching possibilities. Mail applications to L. E. Sillers, Chairman, Music Committee, stating experience and salary expected.

WANTED—Organist - choirleader for St. Paul's United Church, Milton, Ont. Apply to Chairman of Music Committee, G. E. Dolby, R. R. 1, Milton, Ont.

6. ASSISTANT MINISTERS WANTED

ASSISTANT Minister and Director of C. E. (experienced). Suburban 1,300 members. Active C.E. Committee and all Mid-weeks; $4,000, plus $600 car allowance; partially furnished rented house. Valois United, Montreal. Write Mr. John Howes, Sub-Committee on Assistant Minister, 70 Belmont Avenue, Valois, P.Q.

TABERNACLE United Church, Belleville, Ont., requires retired minister or qualified layman to assist the present minister, Rev. James C. Eastcott, in visiting and other pastoral work. Address inquiries to Mr. Gordon Priest, R. R. No. 5, Belleville, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

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PIPE ORGAN (new) for small church or chapel. Two manuals and pedals — 14 stops, finishing in oak or mahogany. Prox. $3,000.00. Pipe Organ (new) for medium sized church. Two manuals and pedals—23 stops, finishing as above, prox. $6,000.00 depending on transport and installation conditions. All Pipe Organs fully guaranteed. Organs rebuilt and remodelled. South East Organ Company, 33 Harrison Ave., Port Credit, Ontario.

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SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

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TERRIFIC Stamp Bargains! Israel — Iceland — Vatican Assortment — plus Exotic Triangle Set —also fabulous British Colonial Accumulation—plus large Stamp Book. All four offers free. Send 10c. to cover postage. Empire Stamp Corp., Dept. U.C., Toronto, Canada.

9. ARTICLES FOR SALE

"CANDLE MAKING—A Profitable Hobby," a copyrighted edition by Robert Kirk contains complete information on all you need know about candles in order to make them with colour, decorations, and market them from your own home. Ideal for projects of church groups or various organizations. Single copy $1.50, 8 copies or more $1.00 each. Kirk Candle Co., 1309 Dover Road, Cornwall, Ontario. Also, beginners' kits that include instruction book, wax, dye, wick, pans, wrappers and simple moulds, $9.95 each.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

10. ARTICLES WANTED

BLACK church gowns in reasonably good condition, in any quantity up to one hundred. Please communicate with H. J. Hamilton, Queen's University, Kingston, Ontario.

11. RESORTS, TOURIST ACCOMMODATION

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 20th and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

12. GUEST HOMES

I HAVE a pleasant home in village thirty miles from Toronto. Would like two or three retired persons in good health as paying guests. If interested write Mrs. Harold Robbins, Caledon East, Ontario.

13. REST HOMES

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15. FOR RENT

APARTMENT, basement, east Toronto. Furnished, separate entrance, reasonable. Box 131, THE UNITED CHURCH OBSERVER, Toronto.

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20. ACCOMMODATION AVAILABLE

RETIRE to the beautiful Okanagan Valley. Modern home with every convenience, accommodates 76 Senior Citizens. Four blocks from the heart of the city. Write for particulars and pictures to Valley View Lodge, Penticton, B.C.

SUMMER PARSONAGE EXCHANGE

NTERESTED in communicating with Baptist Pastor or Pastor of congenial denomination who ould consider exchange of pulpits for honorarium r two weeks the summer of 1960. Would con-ler exchange of pastorium or cottage at Ridgecrest, e Southern Baptist Summer Assembly. Contact ev. C. Arthur Francis, Box 402, Monroe, North arolina.

MISCELLANEOUS

ATTENTION COUPLES CLUBS

ESIGN a Club Pin in a Dominion-wide contest. For entry forms write: Gaetz Memorial United hurch, Couples Club, Red Deer, Alta. Contest osing date September 30th.

5½% INTEREST

UEENSTON United Church Building Programme offers a well-secured investment for idle money. hurch bonds in denominations of $100, $500, ,000.00. For information write to Mr. J. W. cFadyen, Box 53, Queenston, Ont.

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SEWING MACHINE SERVICE

E repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 229 Dundas St. West, Toronto.

Lamont Hospital Extends

The United Church's **Archer Memorial Hospital** at Lamont, Alta., is looking to uture expanding needs and is building a 345,000 Nurses' Residence and Training chool designed to accommodate 72 nurses s well as teaching facilities and a gym-asium-auditorium. Dr. Morley H. Young superintendent of this Home Mission oard Hospital which was founded in 1912. he construction of the new building has een made possible by the co-operation of ne Hospital Division of the Provincial epartment of Public Health and assistance rom the Federal Government. Mid-Novem-er is the date set for completion.

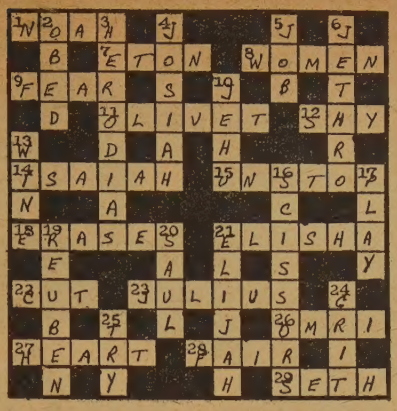
Constitution for Asians

Delegates from 42 Protestant churches nd Christian councils in 14 Asian nations net recently in Kuala Lumpur, Malaya, in

WHO? WHAT? WHERE?

All business offices of The United Church Publishing House are still at 299 Queen Street West, Toronto, 2B. These include Accounting, Administrative, Circulation, and Printing. Editorial offices only of THE UNITED CHURCH OBSERVER and Sunday School Publications and the Retail Book Store are at 85 St. Clair Ave. East. All mail orders for publications and supplies should be addressed to 299 Queen Street West.

CROSSWORD PUZZLE SOLUTION



the first regional ecumenical association. A worship service was the setting for solemn acceptance of the constitution of the East Asia Christian Conference. Provisionally formed at a Prapat, Indonesia, meeting in March, 1957, it is composed of independent churches and national Christian councils from Pakistan to Australia. World Council and East Asia Conference officers took an active part.

AT FINGER-WAGGERS

(*Continued from page 7*)

The church contributed great Christian leaders to the trade union in its early days, and has benefited by the improved conditions of working men. In the future it should be able to look for more leadership in its councils from trade union men, as now it looks to the homes of labouring men for recruits for its ministry.

But if we must wag fingers, there is one place that needs to be wagged at. The blue collared men in organized labour are beginning to secure a fair share of the nation's wealth. The white collared unorganized workers, who have long had more dignity than pay, more prestige than power, are getting left behind in the struggle for a fair share of the national income. Their situation bears looking into by wise men. It is inevitable that they too will organize, and fight, for what they believe to be rightfully theirs. ●

No More Cards

The United Church Hospital at Bella Coola, B.C., desires to thank all those who have sent them used Christmas cards. They now have a sufficient supply for several years and request that no more be sent.

Dates to Remember

A Workshop in religious radio and television will be held in Hamilton, Ont., Sept. 29-October 2, under the auspices of the Board of Information and Stewardship. Information may be secured from the Rev. Keith Woollard, Director of Radio and Television, the Berkeley Studio, 315 Queen St. East, Toronto.

The Fourth annual conference of United Church Men, Grey and Simcoe Presbyteries, will be held at Five Oaks Christian Training Center, Paris, Sept. 25, 26 and 27, 1959. Theme is "Into Broader Horizons" and the speaker will be the Rev. W. George Leck, Simcoe, Ont. Information may be obtained from Five Oaks, or from Mr. Gib. Bradbury, Alliston, Ont.

The movie film **"No More Strangers"** showing the United Church west coast marine work will be shown for the second time on the Vancouver CBC TV station, CBUT, Channel 2, Tuesday, September 8, at 7.00 p.m. This documentary film, written and produced by Tom Connochie in co-operation with the United Church, recently received an honourable mention in Group 1 television network class at the Ohio State University's annual awards presentation.

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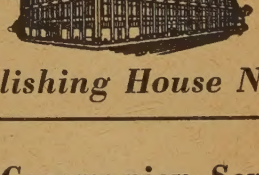
Year Book, 1959

The Year Book, 1959, is now ready and being distributed. A copy will be sent to any retired minister of The United Church of Canada who makes the request by letter to the Secretary of the General Council, 9th floor, 85 St. Clair Ave. E., Toronto 7, Ont.



Publishing House Notes

For Communion Services

WE have just published a little book, written by one of our own Ministers, which we think will be helpful for both Ministers and Church members at the time of Communion Services. *Meditations at the Lord's Table* by Rev. M. B. Jose of Prescott, Ontario, ($1.50) based on texts related to The Last Supper. They will aid Ministers in preparing similar addresses. They will provide most appropriate reading for worshippers before or after the Sacred feast.

A fine addition to your personal library of religious books.

Meditations at the Lord's Table
($1.50)

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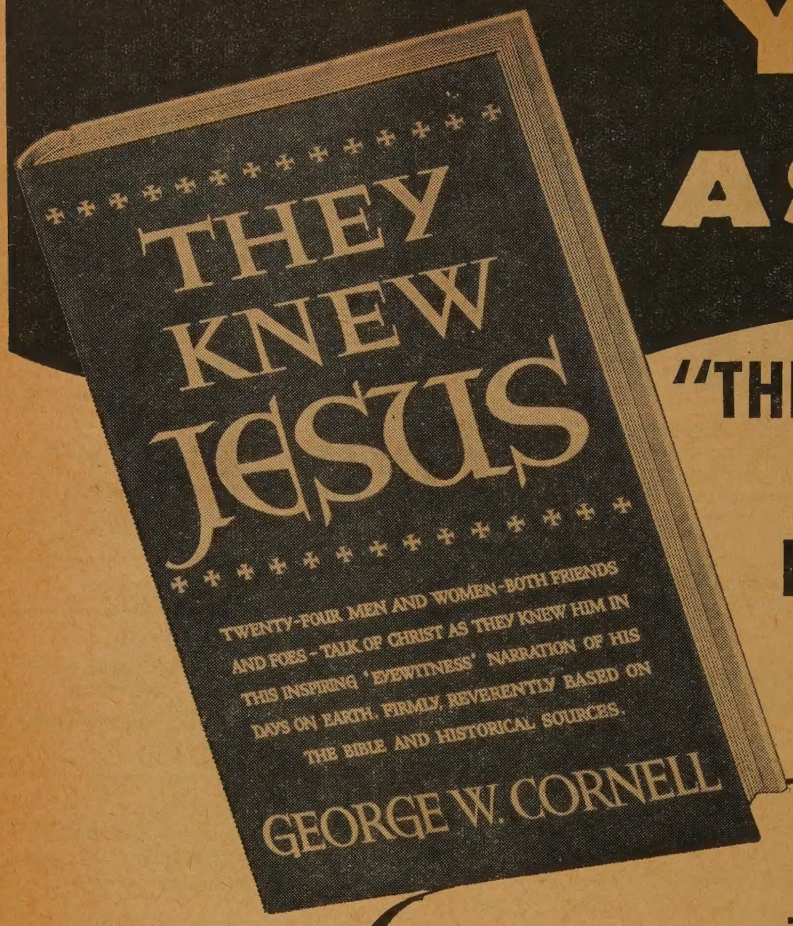
YOURS FOR THE ASKING!

A COPY OF "THEY KNEW JESUS" — Cornell


THEY KNEW JESUS
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